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THE FLYING CARPET

A Journey through Dnyānadev's AMRUTĀNUBHAV

PADMA BEDEKAR

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This book is dedicated -

To all Anonymous Seekers
Engrossed in the inner journey,
No matter what happens
On the outer crust that is so flimsy.

Walking alone and enjoying
Each and every minute of it
Without bothering what happens
To the 'me' which is only a 'myth'.

Timelessly on the journey
With complete focus on their goal,
They make every moment totally joyous
And ever live 'Life as a whole'.

P.B.

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THE FLYING CARPET

A Journey through Dnyānadev's

AMRUTĀNUBHAV

When enlightenment occurs, the 'Carpet' starts flying.
Until then it was lying on the horizontal earthly level.
Now, after we take the Quantum Leap with the help of the SADGURU,
Something triggers in our consciousness and
We start flying while still sitting on the Carpet.
Life has now transcended beyond all human encircling.
Life does not come to a standstill.
In fact enlightenment really brings LIFE;
It starts LIFE beyond space, time and causation.

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INTRODUCTION

Very many great authors have written in English on this great spiritual masterpiece of Marāthi language.

Our present work 'The Flying Carpet' is written, not out of any scholarly insight or erudition, nor is it a word-to-word translation. It is written only as an outpouring of love and gratitude towards Dnyānadev Mahārāj, or as an outlet for self-expression – about an inner journey that took place for about 51 years (in one's life) which can be said to be of the shape of a 'cone'; which has a broad base, and slowly, shedding off most of the dualities, it becomes only a 'point', high up touching the immense sky. Beyond the point, the conical figure is no more and only the sky remains – silently stretching into immensities of pure existence.

At the base of the cone there are a number of things which make up your worldly existence. As and when you travel ahead in life, if your focus is correctly located on your inner quest for Truth, then all the worldly happenings and your being thrown into various thorny paths, howsoever they may make you bleed, and howsoever you may cry, lament and get shocks about the world's injustices, unfairness, inequalities (which Dnyānadev himself underwent very drastically) yet, for a true seeker, all that culminates in the one and only top point of the 'cone'. For him, the happenings of the world, each one of them, converts itself into a wave totally sweeping away the 'me' from within, and then what remains is the 'Shiva', inside you. Then, whatever world exists around is only a dance of Shiva-Shakti through us ourselves. But, in order to give a conical shape to your existence, the basic factor mainly responsible is your Sadguru and his immense affection for you. Then everything required happens. Your existence – as long as your body exists, is the highest point of the 'cone' constantly touching the Immense Chidākāsh – Shiva.

But, this happens when the spiritual teachings are studied and meditated upon, to support your actual journey which consists of watchfulness and choice-less awareness about the 'me' and the life around, and allowing the (psychological, conditioned) 'me' to be dropped. After the consciousness is cleansed and this 'me' is dropped, there is first a tremendous vacuum of alone-ness with no centre as the 'me' to hold on to. The sādhaka can sustain this vacuum and swim through only with a non-expectant Love of Truth.

Sadguru is the personification of this Love of Truth – the seeker's Self-Love manifested in a human body. When the Disciple is ripe and entirely dedicated to spiritual way of life, there remains no distance whatsoever between the Guru and the Disciple. That is the summit, – fulfilment of the Disciple's life, – 'Time' having stopped and waves of Amrut rising and falling on the ocean of Love.

JAY GURUDEV

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A Word About This Book

About 725 years have passed since Maharashtra was blessed with Dnyānadev Mahārāja's Dyāneshwari (Bhāvārtha Dīpikā) the Divinely glorious and marvellously poetic book full of mystical wisdom and overflowing with Love and Compassion for the whole world.

That was a commentary of 9000 owis on Bhagavad Geetā (written in 1290 A.D.).

A few years later Dnyānadev Mahārāj wrote Amrutānubhav which is of only 807 owis and that has a message for very advanced seekers of Truth, which is the subject of our present work The Flying Carpet.

For me, this was a journey with Dnyānadev, with which one was blessed, to enjoy for about sixty five days. The words kept pouring torrentially and one was receiving the Grace, getting drenched into It and penning down the inspired matter on paper. There was no plan, no design that one wanted to write on Amrutānubhav, but it was to happen; and all the owis as though held one's hand and took one along, all over through the book; and a complete expedition took place with the help of words and, yet, totally beyond words.

Dnyānadev Mahārāj went into Sanjivan Samādhi-संजीवन समाधि (719 years ago) walking into the cave while the body was very much energetic, vigorous and only about 24 years old; and since then, from behind that Samādhi all sincere seekers get rays of wisdom from Dnyānadeva who is now 'Māuli'(माऊली)-the mother of all seekers.

It is a living experience for thousands to learn from his two works Dyāneshwari and Amrutānubhav. Captivatedly reading them and continuously diving into them is the life of many seekers, devotees and enquirers.

This book (The Flying Carpet) is, in a way like a 'pot'. Whatever was poured into it is presented in a book form. The writer enjoyed being at the receiver's end, being the traveller with the owis, being in their company. All the 807 owis were literally the angels holding our hand and taking us to the heaven of wisdom to partake in that Dinner where this Nectar was being served. The writer is extremely grateful to Providence for bringing these divine moments in her life where 'Māuli' was felt all around inwardly and outwardly.

A humble suggestion and well-wishing for the reader of this book:–

Let there be a 'learning' temperament – not just a hobby-reading;
May the similes and analogies be treated as guiding torches on the seeker's path,–
– Not simply as some literary wealth to be enjoyed and kept aside.
Read many times in detail; meditate thereon, ponder over it,
Understand the spirit of the non-dual dimension.
May the well-springs of non-dual devotion be generated in your mind, heart and your whole being!
May you be the true disciple and deserving devotee of Dnyānadev,
To enjoy this cup of Divine nectar – called 'Amrutānubhav'.
This will happen when you always remember that your 'me' is not important;
What is important is 'TRUTH', GURU, SHIVA.
Let It remain, let everything else go, especially let your earlier 'me' go; and then,
Whatever remains: – LET IT MINGLE IN TRUTH.

Jay Gurudev

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AMRUTĀNUBHAV

Mangalācharana (An Invocative Prayer)

Verse 1

The Ultimate Truth is ever-existing. It is the never-perishing principle (Amrut). It is beyond all words, all descriptions;
It is the Purest Bliss, the non-perishable and self-generated joy, which is born of Itself and felt by Itself. Rather, that Bliss is the very nature of It. That Shiva or Truth just 'Is'- with no attributes, no features, no bounds and is beyond time and space, without any cognition, name and form. That Truth Itself came here in the form of Shrimat Nivruttinath-my Guru, mentor; and I, with all my existence entirely take refuge in Him who is Truth Incarnate and who is my Guru, God, and I am 'His' totally. II 1 II
This and all the following verses show that the state of mind of a person who has reached the highest point of spiritual journey is totally in oneness with that Truth and yet, as long as he operates through this body, he is the devotee and, (God)Guru is the devoted, though at the same time it is also true that his worship is not in the form of any rituals, pūjās, flowers and incense sticks; but his every breath and every action, his every thought and every word, in fact his whole existence – in whatever way he lives, is the Puja of his Guru with whose blessings, guidance and love, the seeker has reached this highest peak – the consummation of human mind's growth and evolution.

Verse 2

The knowledge of the ultimate Truth itself gets personified and manifests here on earth in the form of the Guru. That knowledge originates from Lord Shiva who taught its secrets to Mother Pārvati. This happened on the shore of Ksheersāgar (The Milky Ocean) where Lord Machchindranāth happened to hear their dialogue. Later He passed It on to Gorakshanāth; who in turn gave It to his disciple Gahininath; from whom later It went to my Guruji Shri Nivruttināth. That knowledge brings to the disciple the clear understanding of the Truth. It is like a command for us disciples to which we offer our salute & obeisance. That command is not at all stern. In fact it is extremely merciful and compassionate, because, such knowledge when imbibed, permanently removes all our sorrow. It showers great delight on our minds by erasing all confusion and wrong notions about our true nature – which is Pure Existence, Consciousness and Bliss; and then there is no duality, no darkness and no limitations arising out of our earlier fragmented existence. II 2 II

It must be noted that (1) unlike ordinary knowledge about worldly things & concepts, the knowledge of the ultimate Truth has to come to you through a proper learned Guru, whose earliest mentor is The Lord Himself; and (2) such knowledge is not given only through words, but it is a process that happens between the compassionate Guru and a very deserving disciple. Hence, that understanding when received by the 'being' of the disciple makes the disciple also as complete as the Truth Itself which is imbibed in him. Hence the teaching i.e. the Shānkari Vidyā is nothing but the power of Truth, just as Heat & Light are the very nature and power of fire. Hence it is said that the Vidyā, the knowledge, has itself manifested in the form of the Guru; and we salute and obey It means, we ourselves live that Truth & nothing but the Truth. In normal parlance, obeying someone may amount to a kind of slavery. But in the field of Godly knowledge, the process is of nothing but

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compassion, wisdom and freedom. So, very joyously, freely, and wholly, the disciple wants to live his remaining life only as a devotee, as a servant of His Lord who is Wisdom Incarnate, The Guru.

Verse 3

That final Truth, referred to as Shiva and His almightiness, His omniscient, omnipotent power called Shakti – seemingly two, but actually they being one, it is not possible to know whether Shiva is with Shakti or Shakti is always with Him – never apart from Him. Sometimes they look totally one, sometimes expressing themselves as two and again blending in each other. Between the Two, who is whole and who is His or Her half, it is not possible to define. When they start looking as two entities and when – at what point they look blended (and at what point totally 'One') is all very mysterious. This frolic goes on & on; and truly speaking, this is only a game and basically the 'power' & its owner are never 'two'. They are a one big WHOLE- a Pūrnam. That is why it can be expressed only as (पूर्णम् अदः) Pūrnam Adah (that Shiva is Pūrna), (पूर्णम् इदम्) Pūrnam Idam (this Shakti, the world which is the expression of powers of Shiva, is also Pūrna).(The remaining part of the Mantra is like this :– पूर्णात् पूर्णम् उदच्यते। पूर्णस्य पूर्णम् आदाय पूर्णम् एव अवशिष्यते।। Though that universe, as a 'Whole', comes out of that 'Pūrna Shiva', still, Shiva remains, complete, whole (Pūrnam), losing nothing out of his Wholeness).

Verse 4

To know in detail the real nature of those two, which is actually non-dual, which they constantly show to each other by creating this world (and again dissolving it into themselves) – I salute and prostrate to those primal source. Since being humble is the way to learn any serious wisdom, Dnyānadev Mahārāj is showing to us readers, that to learn we have to take refuge at the feet of the learned.

The whole journey towards ultimate Truth is of being humble to the Teacher, who himself is the incarnation of that wisdom, and also to the Truth (- which we also call God) which is referred to here, as Shiva & Shakti. Every knower of Truth – the Muni - the 'wise' man – in the spiritual sense- or the (real) Sadhu, when finishes his journey, himself enters the state of that Truth. He himself is then the Truth, and so he is the Guru(- and God), and his listeners also, by feeling humility towards him, can conduct their journey. Thus, this inner quest has been going on in the 'Human Body' (since time immemorial).

Verse 5

So, the manifested world containing all the powers inherent in the final Truth, is sometimes referred to as the Shakti, and, the Truth whose powers they are, is referred to as Shiva, Shambhu, Shankar etc. Dnyānadev Mahārāj says, I bow down to that wholeness–Shiva, who is the origin, appearance & also dissolution of this universe, and who is referred to as such (i.e. as creator, protector and destroyer of the universe); but who in reality is neither of these. Because, for the knower of Truth, the universe is 'NOT' - in the sense, that whatever 'Is', is but the Truth which is neither born nor destroyed; so, Shiva's titles as the origin of the world....etc. are in vain, after one knows and realises actually in his daily life the Whole Truth that the Emergence and Merging back are just Leelā. And yet, as long as the body goes on, the knower of the Truth constantly through every act of his, remains prostrated at the Truth and worships It.

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CHAPTER 1

Frolic of Shiva & Shakti

Owi 1

As described in the earlier 5 verses, Shiva-The Ultimate Truth, along with Its inherent power and glory - which, for the sake of expression, are described as Shiva & His Shakti - are therefore, two names but one existence. They project themselves as the universe and are called the 'parents' of the world. And how do they bring the universe into existence? What material and instruments do they use?

Dnyānadev Mahārāj says, they do not need any of these aids; no outer element is needed. How do we create a 'day'-dream, or a normal dream? Supposing we see an elephant in the dream, how does that elephant come into being? Do we go into bringing a male & a female elephant to produce their baby? And suppose, we see that dream-animal eating grass, or bathing in a river, who creates that grass or river in our dream world? ..... The innumerable things existing even in that one particular dream scene; – are those things created or manufactured, to appear in our dream? The answer obviously is No. If each one of us can create millions of such things in our dream without any help i.e. any outer 'Upādhi' or outer feature – (as the science of Vedānta calls it), then why should the ultimate Truth require any help, any aid, instrument or material to produce the universe? So obviously, Shiva and his power Shakti, are totally without any dualistic existence and also they need nothing beyond themselves to create the world. In fact they are not TWO! They are ONE existence. And, just as fire is heat & light, and fire cannot be without its warmth, so also the Lord is ever with His Shakti – He only 'is', so all existence is 'He'; and all Knowledge or the light of consciousness is 'His'.

So, that light projects itself as the universe, whether you call them as 'one' or two together. When one realises this marvellous Truth about the world's coming into being i.e. actually 'feels' it in his life, then that seeker himself is beyond all darkness of ignorance, and hence, he too being full of that light which is Shiva Himself, where is the possibility for the seeker to be that previous – small, petty, non-powerful individual? (Please do not take it at the 'body' level) –since his consciousness too, is now outpouring Shiva's light of omniscience. Still Dnyānadev says here in this Owi 1, that he is prostrating at the feet of that Shiva and His Shakti. What is meant by this?

This means that all the concepts, theories, ideas, rules & regulations of this world of man – which can create only a fragmented human existence – all those having ceased for that seeker, what now remains for him is only the 'Truth' called Shiva (देवो) and this whole universe as the projection of the power of Shiva – the power here called देवी – and, that also, being actually experienced by the seeker (in his consciousness) – since he has no separate existence from them now,– all falsehood and conditioning concepts, all personal limitations - everything is dropped from his mind for ever, and the seeker feels a complete oneness with Truth & its glory i.e. the देवो & the देवी . The real worship, the real bowing down happens only in this state, since the worshipper and the worshipped are now one.

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So, no space is left for any duality to subsist. Hence onward, either the seeker himself is Shiva, or whenever he feels like, he projects himself as the universe.

His consciousness is either God-consciousness or universal consciousness. That complete transcendence is the state of his existence, though in words he may say 'I worship the Lord' and bodily he may prostrate or fold his hands as an expression of love and obeisance.

Though Sri Dnyānadev describes the whole frolic of Shiva and his power as if he is apart from that Divine Duo, we must remember that, the one who is describing this, is no different from the Lord. Every enlightened soul always feels that he himself is THAT Truth (Shiva) and (at consciousness level) He is that power (Shakti) which expresses itself as the expanse of the universe. Bearing all this in mind let us go to the next Owi and all further Owis. II 1 II

Owi 2

Just now we saw that neither is there any duality between Shiva & Shakti, nor is the enlightened worshipper apart from his Lord (though he bows down to them). So the basic experience of Dnyānadev (as it is being expressed in this marvellous work called Amrutānubhav - अमृतानुभव) is that, there is a complete oneness beyond all mathematical counting, 'one, 'two', or 'many'. So whatever is said about those Shiva & Shakti; is only about Truth which is non-dual, though bearing the two names Shiva + Shakti and again, the describer i.e. Poet Dnyānadev is not somebody apart from them, though for the sake of the joy of expression, most mysterious things are being written by him in this poem with the use of various similes.

Just as the Universe is created by Shiva and His Shakti for sheer joy of self-expression, so also this 'Poetic Universe' – this world of poetry – is getting created by Sri Dnyānadev as an outflow of pure joy – a sheer unified activity of joy within Himself. A dead existence knows no joy of expression. But the basic quality of life is that 'life' and 'living' itself means movement, expression, and enjoyment of what is being expressed; and this quality of life though gets more and more conditioned, fragmented, full of duality and limitations of the body, mind and thought structure, in the course of time, space and causation, yet, in its supremely divine state, life is marvellously expressive just for the sake of Itself, which is pure joy, innocence and LOVE. This is what Owi 2 is trying to convey.

Shiva and His powers are one. Shakti is said to be the Lady-Love and the great saint-poet Dnyānadev is saying that the Lord and His Lady-Love are not two. The Lover Himself when extremely overjoyed rises high like a wave on the ocean of pure existence with all His Love and strength, and this He does only to express Himself; and that ecstasy is so immense that all the powers of His, He brings out. But is there a 'dual' existence? With the vast expanse of all qualities and total beauty which one is tempted to call as His Lady-Love, is there any other entity? Nay, Dnyānadev says it is only Himself. Just as an ocean with a big tide or even in a cyclone, is only the ocean; there are no several entities. Whatever amount of water rises in the form of gigantic waves, is still only 'water' of that one ocean and nothing else. But while the tide or the cyclone is on, the 'being' of that ocean rising and spreading enormously, gives a feeling as if it is aiming at some other object and rising high and spreading wide.

Similarly, whatever number of universes or planets, stars etc. come out of that one Truth, still, there is nobody to be called as 'another'. All that expanse is but

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an expression of that one Truth and its unlimited joy. It rises only in Itself – which the poet calls Charusthal (चारुस्थल) i.e. the beautiful immense, 'Is-ness'- Pure Is-ness of the Truth Itself. The one, unlimited existence, though looking like 'many', is always 'one' without a 'second'. Whatever exists is His existence, whatever looks like having a form is basically 'His' appearance, His manifestation. There are no 'two bodies' as Shiva and Shakti.

Shiva when lying still in Himself is one and when expressing Himself outwardly also is never broken, never multiplying as two or numerous, but forever only Himself.

And what about the enlightened devotee – is he a different entity?

No; in fact enlightenment itself means that all 'many ness' is realized to be never existing. So, whatever 'IS', is Shiva alone – whether in the form of the universe (or the Lady Love) and, Shiva Himself is expressing Himself as the enlightened devotee too. And the devotee who realizes this Truth, all his remaining life too is the frolic of Shiva, the ultimate Truth.

There is another word in the second (charan) part of the Owi – 'Ulathé' (उलथे). Many authors have translated it as ' falls upside down'. If we look at it in their sense, we get another explanation about the world, its many-ness, and the way ordinary humans feel it and look at it. In our mundane lives, we never feel any frolic of Shiva and Shakti as one unitary movement. At every happening, we look from our subjective angle, and bring out various meanings of it according to our own conditioning. If the frolic between the प्रियु (Priyu – the Lover) and His प्राणेश्वरी (Prāneshwari - Lady Love) or, Truth and its manifestation, if that frolic is not between two separate entities but the प्रियु (Shiva) Himself is प्राणेश्वरी (Shakti), and the waves of energies are arising only out of 'आवडी' (Love) (as the second charan of the Owi states), then why is the word 'उलथे ' used in the sense of rising and falling, but in an opposite way or upside down? Here, we have to say that the same universe, though is a sheer expression of the Lord's Love for Himself, we the Jeevas-(जीव), since we forget that 'our true nature is also pure love and bliss', we look at the whole phenomenon from a 'personal' standpoint; and so, the moment we identify ourselves as a 'person' and not pure Truth, we look at the whole thing, exactly in a way which is 'opposite' (उलथे) to the way the Lord looks at it.

For the Lord (or Truth), the world is a marvellous expression of His love for Himself. – On the contrary, for us it is a world containing many things, places, and persons – i.e. a tremendous multiplicity; (each item existing apart and independently from the other). For Truth or God, the world is His own expanse, and for us we are a 'petty little individual living in the world' with hundreds, and thousands of ambitions, wishes, desires, fears, jealousies, and responsibilities etc. and, we are a 'physical body-plus mind'-structure with some 'I' inside that body, who is the 'doer' of the work and 'receiver' of the fruits of his works. So, does not the whole process of 'Truth expressing Itself through its own numerous energies' (in the form of the universe) become ' उलथे ' (opposite) for the humans? So, though the whole thing is happening on the 'Charusthali' (चारुस्थळी) i.e. as Truth Itself expanding on Itself in a unitary movement of love for the sake of love and joy, it is taken by those – who separate themselves through ignorance and ego, as if they are something called 'Jeevas-(जीव)' with a little light of consciousness, but, a lot of darkness filled in themselves.

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Truth includes everything, but our ignorance (or wrong notions) separates us from Truth and from everything around us. That means, we are creators of our petty existence and we give a different entity to everything and everybody in the world. But Truth and Its powers are one whole (पूर्णमदः पूर्णमिदम्) and whatever number of universes may be created in the process, Truth never diminishes. It remains an undivided one whole (पूर्णमेवावशिष्यते) Hence, for an enlightened soul like Dnyānadev, His existence is whole and the universe too is whole (पूर्णात् पूर्णमुदच्यते). Never, not even for a moment he feels any 'lacking' in his inner journey, and so he is ever feeling in his life, the frolic of The Lord and His expanse as ' एकाहार, एकांग' one unitary and whole expression of Love and Bliss. II 2 II

Owi 3

Shri Dnyānadev says, ' Let's for fun mention 'them' with two names (i) Truth and (ii) Its power Shakti (though we have thoroughly known now, that they are 'one' unitary expression)'. So, those two – the ocean of Truth and waves (powers) 'as if ' swallow each other out of ecstasy, so that (when there is dissolution of the Universe), no entity remains, which can be shown as 'the Universe' (or Shakti). When there is creation, again Truth 'as if ' leaves Shakti to take Her separate form, and manifest ('as if '–) as 'another' entity. As to the universe, we know that there are states called creation, sustenance and dissolution. Similarly, in the daily life of every human being, there are three states called waking, dreaming and sleep. A person while having his dream-experience has a feeling that the 'dream' is real, but within a very short time the dream vanishes, and then he falls totally asleep, or he may wake up. In the deep sleep, you just happily 'are' in your natural joyous state, which you can later, (after you get up) describe as 'I slept very happily and I did not know anything about the world.'

In the 'Shiva' state – pure Truth just 'Is' – in the state of pure Existence and Bliss. But when 'It' wants to project 'Its' own existence in the form of the universe, It is the 'Shakti' i.e. the manifestation of Its inherent powers and love. When that projection is wound up, this Owi 3 says, that such getting dissolved into each other by the Shiva and Shakti, is also a frolic of pure Love. This is the creation, sustenance and dissolution of the Universe. At the individual level also, the three states (i.e. waking, dreaming and sleep) which take place, are basically this frolic of Truth and Its powers only; but since we get identified with the idea of 'person'-ness, we start feeling that 'I' wake up, 'I' have a body etc. and we start relating to the world on the basis of that personalized existence – which is our own projection, and which throws us into fragmentation. Then, because of the 'I am the body' feeling, we feel we are born (creation), I am 'living' in this world (sustenance), and I shall die someday (dissolution). In this way we create our own projections, we feel our consciousness as something apart from the whole Universe and then our life becomes not a 'leela' of our 'आवडी' (Love), but a play of 'destiny' and its 'actions and fruits' creating 'pleasure and pain' for us through interaction with the outer world. The whole frolic which began for sheer joy and divine Love, thus takes an entirely different course. Actually, if Shakti is Shiva Himself, the whole Universe is nothing but Shiva and we being an integral part of the Universe, are 'THAT' Truth (Shiva); but the emergence of the Universe is not looked upon by us, as our own 'Leela', but we try to create our separate niche as 'me' and 'mine'.

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But, Dnyānadev Māhārāj is giving here the actuality between pure Truth and Its powers at its truest level. If a man realises his true nature as Pure Existence - Sat (सत्), Consciousness - Chit (चित्), and Joy or Bliss - Ānand (आनंद) , then for such enlightened person also, his life is only a play of one-ness; and many-ness is only an appearance, with Himself being the never divided whole Truth as an ocean of Love. Just as an ocean in its low tide is lying calm with no expanse of waves at all; and in its high tide shows the majesty of gigantic waves, roar and vast expanse of its own self, so also, Truth sometimes just 'Is', dissolving the expanse of the Universe and sometimes spreads the boundless expanse of the Universe. The realised, emancipated person too sometimes remains completely engrossed in the silence of his pure being, and when operating in the world, never loses his inner purity of blissfulness.

A person enveloped in his 'ego'-sense also expands his existence – but he feels "the world is out there and 'I' am operating 'in' it." The frolic and divine love gets overcast by the ego-feeling, and this, not only is the state in waking but also in his dreams; and this happens not only in this life but it goes on and on even after this body falls and the consciousness wraps itself up in bodies after bodies – which we call rebirth. In sleep, though he feels peace and complete oneness, still it brings back his ego as soon as he wakes up (and in dreams too).

But all this 'individuated-ness' is man's own projection and the basic hidden Truth is always the eternal frolic of our original 'Shiva' state expanding its sheet of Shakti, or again winding it back into pure existence. This is the finality of all the unitary movement of Shiva and Shakti magnificently expressing themselves and merging back for enjoying sheer Love and Bliss. The wording of the owi is showing us our real nature and suggests that if we keep aside our projections of ego and our imagined 'fragmented-ness', then we ourselves are always that immensity and that unlimited source of pure bliss called 'SHIVA'. So the only thing required, to live the blissful life, is to drop ego existence or person-ness. II 3 II

Owi 4

Is the ocean complete without waves; and, are the waves existing apart from the ocean? No. So the one-ness of ocean is incomplete without the waves. The waves and the ocean do not make two separate existences.

Now, (Dnyānadev says) look at our Shiva and Shakti! Is Shiva there i.e. – can He be 'felt' unless He expands as Shakti? And when He winds up that expanse, is He not in Himself? Yet, don't we have to say that Shakti is there within Him, though not manifesting always? So are they two? Such a mysterious state this is, in which we have to say that though Shiva is in a way alone, He cannot resist being expanded and then Shakti shines forth and, still, they are not 'Two' either. So all this emerging of the Universe and the merging back, this taking form by the formless Shiva and again withdrawing it, and, He remaining in His total 'Nothingness' is extremely mysterious, says Dnyānadev. II 4 II

Owi 5

In a most poetic way Dnyānadev, first having explained the one whole existence of Shiva and Shakti, takes us into the wonderland of their loving 'duality', which is still totally non-dual. Dnyānadev says, ' What a passion – this Shiva has, towards enjoying Himself and the moment there arises such a wish 'may I delve into my own joy', there expands the Universe (which is called Shakti); and O, what

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a majestic way to look at oneself, which is to enjoy oneself, and which we mortals can never fathom. When in our egocentric life we feel like expanding, we collect money, buy things, houses, jewellery, gather friends and entertain each other, travel or watch dramas, movies etc. Howsoever 'happy' we are, all our happiness generates from the outer world i.e. that which we feel is apart from us, different from us, so 'we' are not that!

But Shiva, howsoever He may expand – in the form of unfathomably deep oceans, high mountains, immeasurable land, planets, stars, and never-endingly vast space , (which at the same time resides in the smallest particle also), yet that Truth, that Shiva is Himself all that; He is never different from what comes out of Him as the expanse of Shakti. Even for a moment Shiva and Shakti do not allow Themselves to be deprived of Their one-ness. The two are always in Bliss, only because They are never 'TWO'; not even jocularly will They fall apart – such is Their oneness, which gives them all the joys of being 'as if two'; but since they are really never two, their Love never fades away. Their love for themselves is actually ' the One enjoying being one'.

As long as we do not learn to drop totally our thought-bound conditioned existence, and as long as we do not feel His expanse as Shiva Himself, there is no way to feel this ultimate Truth which Dnyānadev is describing – about our own nature. We should not look at Shiva and Shakti, Nivrutti and Dnyānadev, as if we are watching a movie or reading a novel or an account of somebody else's journey somewhere. One has to actually drop all egocentric existence, and live a completely transformed life to feel Dnyānadev or 'Shiva' or 'Shakti' (or whatever name you give it). When our consciousness becomes scientifically the receiving end, then all the transmission contained in Amrutānubhav – अमृतानुभव can reach out and fill our hearts.

So, that passion of Shiva to enjoy Himself, leads Him to spread His own powers. The formless, the featureless takes forms & features, and yet, He is never deprived of His one-ness, the 'one' enjoying 'being many' and yet remaining 'one'; the formless taking form and yet not getting limited or bound by that! II 5 II

Owi 6

By using the words प्रियु (Priyu - lover) for Shiva and प्राणेश्वरी (Prāneshwari - Lady Love) for Shakti or the in-built powers of Truth to create, sustain and also dissolve the Universe, Dnyānadev is suggesting an idea that the Lord as if has a 'romance' with His Shakti. The self-love is supreme and that expresses itself in the form of expanding oneself. Taking that very idea further, the poet now in this Owi says that out of this romantic frolic, when the Universe is created, it is like a baby born to a romantic couple. That is why in the first owi also, the poet calls Shiva and Shakti as the parents of the world "(Jagāchī Jiyé Janaké – जगाचीं जियें जनकें)". Let us strictly remember here that it is only a simile used by a gifted poet like Dnyāneshwar Māhārāj, and actually there are not two entities; and Shiva or Truth is the only principle at the root of this whole universal paraphernalia. When they are not even two, there is no question of taking as real a 'third one' in the form of the Universe.

In the whole of the ancient Vedāntic texts, many similes are used to explain the basic Truth of Vedānta, e.g. the most commonly used simile of the rope appearing like a snake or the appearance of silver on mother of pearl. The main point that Dnyānadev is suggesting through the simile is that, though there is an

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immeasurable Universe that is appearing to us, the scale of expanse of that Universe is nothing in front of the pure and vast existence or 'Is-ness' of Shiva or Truth Itself; and hundreds of such Universes can exist on the screen of the pure existence of Truth, which are similar to a very tiny white cloud somewhere in the vast expanse of the blue unfathomable sky! Hence, the Universe in which we live which also contains thousands of huge stars, planets, milky ways, and what not, is just a 'baby' of that unimaginably great Truth (here called Shiva) and Its powers (called Shakti).

Secondly, Dnyānadev wants to suggest that the Self-Love – for which this whole frolic of creation and dissolution of the Universes (i.e. Shiva expressing Himself as the 'many-ness' through His own Shakti) – that Self Love is so very intense, that the Universe is also full of that Love, and represents the Lord's Love for Himself. And, as Dnyānadev continues with the Metaphor as if Shiva is the Lover and Shakti, His Lady Love, Dnyānadev points out that their Love for each other does not at all reduce, nor do they allow their one-to-one frolic to diminish, and They do not give any extra (or 'third') existence to the world, apart from their non-dual 'two'-ness. The child is only an extension and only the projection of their Love for each other.

In ordinary parlance, if a child is born, it brings a lot of new issues, responsibilities, cares and concerns; and sometimes all that has a great impact creating some disturbance or at least a duality (and distance?) in the love-life of parents. But here, in the case of Shiva and Shakti this is not a mundane love and no 'bodily' existence is implied in this. Shiva is the formless Truth, Shakti is all creativity contained in the Truth by Its very nature, and it is a natural expression of in-built Love for Itself that brings out the Universe full of forms, out of the 'Nothingness' of the formless Truth which is by nature 'Existence, Consciousness and Bliss'. The whole sum and substance of the teaching of Amrutānubhav is that the world is, after all, the product of Truth and Its powers. The world is also a large wave of total Bliss arisen on the Ocean of Truth which is Itself overflowing with Love & Bliss. So why should we – who are a part of that wave of Love – suffer and feel ourselves as incomplete and lacking in Love and Pure Wisdom, if we are the product of that omniscient and unfathomably vast Truth – the Shiva principle?

That Shiva (our own source of existence) and His beloved Shakti do not want us to feel a separate entity; they do not want their Love to be diminished by our arrival. Then why do we allow our egos to blow and swell so big that we separate ourselves from our true blissful existence, and fall into an impossible trap of 'me'-ness, 'mine'-ness (especially in the psychological area), and of unending misery, with just a few imaginary fleeting joys? And those false, self-projected conceptual pleasures we try to 'feel big', through our own magnifying lenses which are nothing but befooling devices, taking us far away from our true nature. II 6 II

Owis 7 to 12

May be we ourselves (as originally being Shiva) have created this Universe of the multiple and diverse objects; but why should we get an idea that we are a 'person' and start doing things which in no way help us to enjoy the 'whole' existence of the Universe as our own frolic, as our own expansion and not as a sorrowful duality, a multiplicity in which we are just a particle-like petty, limited, powerless existence? Why in our world, the seer and the objects seen are separate from each other?

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In this first chapter Dnyānadev is putting before us the basic fact about what is Truth, how the Universe comes into being, what is the purpose of it all, and if our experience is not matching with what he is teaching us, then why it does not match, that also has to be considered. Otherwise we will only read his poetic words, theoretically mug up what he says viz. Shiva is this, Shakti is that'. But what use will it be, if we don't connect actually with the Truth of our own existence? It will be like watching a great movie and again going back home to live our dull, old, and mostly drab and disgusting life. But that is not the way to learn Amrutānubhava. Amruta is immortality and if it is not put into Anubhav (अनुभव) i.e. actuality of one's life, then all effort of learning will be useless. In fact it will not amount to 'learning' at all.

So please, let us learn – only the gist of that will suffice – but let us learn it in such a way that our every thought, action and our whole existence drenches into that Truth which we ourselves are, and then we really live a life – every moment of it – as a frolic between Shiva and Shakti. Let us learn with this attitude, whatever number of Owis we study. So, coming back to Owis 7 to 12 :– The whole existence of Truth is of the nature of Is-ness, Consciousness and Bliss and It never changes Its true nature, so if It is Consciousness, it cannot ever transform into the stones, the clay and other non-living things of the world. Then how do we explain the appearance of such a Universe being seen on the Shiva principle Itself being as It is? Dnyānadev says, " this Itself is the power – The Shakti – of Lord Shiva or Truth, that remaining in its immortal, lively, blissful state, if 'It' expands as the Universe, then the Universe must be of the nature of Bliss and Consciousness only, and not dead 'matter' as such." Shakti is the wave of Shiva and just as a wave contains the same water of which the ocean is made, so also Shakti must be Saccidānanda – सच्चिदानंद as Shiva Himself is, and Shakti Herself spreads around in the form of the Universe also- which, we have to say is by nature सच्चिदानंद and not dead matter.

Hence Shiva-Shakti are only one, appearing as two for the sake of enjoying an expanded existence but you cannot conclude that out of them a 'third' entity – called the Universe – (the dead matter) is born. (The two – how they are one is already explained earlier). Whether you call Shiva-Shakti as one or two, Dnyānadev says do not treat the Universe as a 'third' thing. The Universe is only a living, joyful replica of the Love and frolic of Shiva-Shakti. II 7 II

If a seeker of Truth says, that, right now he cannot feel the lively nature of the Universe, and that he thinks the world is made up of dead matter howsoever marvellous and attractive it may be, then the answer is that, the way an ordinary person feels the world and the way It actually is i.e. the way an enlightened person feels it, is totally opposite to each other and the reason is given in Owi 8. The fact about Shiva and Shakti or the Lord and the Universe is that Shakti or the Universe is only as expanded appearance of Shiva Himself. Hence both are of the same 'material'-(some word we have to use). Just as an ornament is only an expanded look of gold itself and hence both are the same material, so also Shiva is pure Is-ness – means an everlasting, ever existing principle – and so, if we feel in the Universe the same lastingness i.e. Is-ness and the same blissfulness i.e. self-generated 'objectless' pure joy, – then only we can have the same feel about the Universe, as the enlightened ones have.

So the entire outlook changes when one is enlightened i.e. when one feels his own self as SHIVA Himself i.e. Sat (सत्), Chit (चित्), and Ānanda (आनंद). Then the whole Universe is his own expansion through his own Shakti and there is no other 'entity' as such, other than himself. This is called Universal or cosmic

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consciousness. When a seeker through his Sādhanā reaches a state of tremendous maturity, he feels this way. First in his own being he feels that he is transcendental – the Shiva Tattva (तत्त्व). As he matures more, he feels that the whole Universe too is himself. He is the creator, and the enjoyer existing everywhere (this happens at the level of consciousness – not bodily – please note) and even after merging back he will remain as pure existence, consciousness and bliss.

This is the finality of the spiritual journey where he and the Universe are one, he himself is the Shiva and the same resplendence that Shiva has, also shines forth in the form of the Universe. And the seeker feels that never was he ignorant about this final Truth of Life - This frolic of 'emergence and merging back' is going on with no beginning and no end. It is Anādi - Beginning- less and Anant - Endless; Thus his past, present and future are now drenched in the light of Truth. II 8 II

All this frolic of Shiva allowing His Shakti to manifest in the form of The Universe is not experienced by ordinary, non-enlightened person. But when one gets rid of his fragmented outlook and stops identifying with the so-called 'person'-ness and dives deep into the ultimate Truth and recognises his own nature as that pure existence, then all duality, fragmented outlook, the pleasures, the worries, the feeling of 'I am the body' and a petty 'person' in this vast world, vanishes. Then such seeker dives into the unconditionally free-state and 'whole'-ness of that 'Shiva' dimension. If one 'is' really that bliss, that ultimate pure existence, and the shadow-less, immense light of pure consciousness, then there is no 'entity' as the 'knower' of that state or the 'enjoyer' of that happiness. All duality of the 'knower'-and the known' etc. having vanished into that unfathomable state of sheer existence, who will stand apart and 'know' it or 'enjoy' it?

For our ordinary, mundane consciousness this is difficult even to imagine, because, all our activities happen at such a level where we are the 'doer' of the things and 'receiver' of pleasures and pains. We live 'in'- space and time; and in the enlightened state-on the other hand, 'time and space live in us', and whatever things happen, they create sheer joy and there is no place for 'knower-ness' etc. So when we are ashamed (i.e. fed up) of our limited existence, its petty, 'out sourced' pleasures and the never-ending strife born out of insatiate desires, we go in search of that non-dual state. Where there is no duality, there is no question of fear, hatred, jealousy and all that. In that melted juicy state of 'non me', or pure existence, we find there is only our 'Shiva' and the Shakti; and 'we' as Mr. so and so are not there at all. All separateness having vanished, we for the first time live a whole, unlimited joyous life. II 9 II

We have to be clear while understanding this 1st Chapter and also the remaining parts of the treatise, that whatever is said about the oneness of Shiva and Shakti, and about their frolic and their creation of the universe and still not being 'many' or even two, is all true even about the enlightened souls, like Sri Dnyāneshwar himself. Enlightenment means to be in the state of SHIVA, by dissolving all egos, separateness and all (psychological) fragmentation, and all ignorance about one's true nature.

Hence just as Shakti and the universe are described as a 'wave' of love rising on the vast ocean of the presence of Shiva, so also is the enlightened person a wave containing the water of love of which Lord Shiva is an immeasurable storehouse or ocean.

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Now this Owi (10) says that you cannot ask 'why' all this frolic takes place, because, the only explanation that can be given about it is that The Lord is not even felt unless, the Shakti spreads her wings in the form of the Universe. The Universe, its variety and its existence can be actually seen, 'felt', and then we say- "O, how great The Lord must be who created this!" So for The Lord's greatness to be felt, His powers, His Shakti has to be expressed. But, just as there can be no ornament unless there is some metal like gold or silver etc., so also unless there is the pure 'Is-ness' of The Lord, there can be no 'Shakti', no Universe. There has to be a curtain, a backdrop for any design to be printed thereon; there has to be clay, for any jar to exist. Hence Dnyānadev in his wonderfully poetic style says, " Without Him, the Devi is incomplete, and without Her, that Lord of the Universe is nobody; because, then, there is no Universe, so whose Ruler will He be? Thus they both subsist on each other." The Lord is like the clay and The Devi (or The Universe) is like the Jar, The Lord is like ocean and The Shakti is like the wave – both depending on each other for their existence being felt. II 10 II

The Pure Is-ness or Shiva and His awesome power of expressing Himself as the Universe are an ultimate flow of pure love, bliss and oneness. That combination of Shiva and Shakti shines forth in the form of this marvellous Universe and in its each and every particle. They occupy the whole of the Universe which means their presence and love for each other overflows in each particle of the world. Not only that, but their love and the sweetness of their 'non-dual duality' is so immense that in that ocean of love thousands of universes can float and still that ocean remains unoccupied – so vast is their blissful existence.

The worlds come and go but their ocean of love constantly 'Is', therefore It is Sat (सत्), It can be felt by Themselves and by the enlightened souls, hence It is Chit (चित्), and there is pure bliss and nothing else hence It is Ānand (आनंद) ! Dnyānadev having his abode constantly in the dimension of this unity of Shiva and Shakti, feels that sweetness unbrokenly, and without any brake; hence he himself is that Joy (आनंद), that Wisdom (चित्) and that pure 'Is-ness' (सत्). Unless your consciousness has entered that dimension, that Nectar of Truth (अमृतानुभव) cannot be experienced and even after having experienced it, only a unique poet like Dnyānadev can express that Truth in words. II 11 II

Before going into Owi 12, let us understand that - the basic principle covered in this first chapter is that Shiva-the final Truth is not static, not a 'stone-like' something. Though He is described in Upanishads and elsewhere as Pure Is-ness with no features as – body, form, name and with no measurable existence, He is the whole Life and beyond. Just as even in our mundane existence, life is continuously flowing and continuously wanting to express itself, (though our ways and scope to express are very limited and also polluted) so, the basic nature of Life 'to flow and express' is also present in the final Truth. Even that Truth does not stay dumb and it is not just a vacuum – a zero. It is ever full of Love and Wisdom and when that Love overflows Shiva's own existence, all His power, His Shakti comes out and manifests as this Universe.

So, basically the emergence of Universe (as given also in the Upanishads) is out of immense Self Love, pure love of Truth for Itself, for the sake of expressing that love. As a way of expressing that Love, the Universe is given birth. Hence, in Owi 6 Dnyānadev said that the duo of Shiva and Shakti gave birth to this child called the 'World'; and just as a romantic couple – even after having children feels their own 'two-ness' – not allowing a 'third' to occupy their love-space, in that Owi 6,

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Dnyānadev says the 'Two-ness' created by Shiva for expressing his boundless self-love – never becomes '3','4' or many. In mundane life we cannot live the 'wholeness'. We become fragmented as a 'person' and our life is crowded with so many things, places, issues, concepts, relationships...etc. that we never feel the perfect ALONENESS which we originally are (the Shiva Tattva – शिवतत्त्व). Nor do we feel that whatever expression we create as 'practical life' is only for us to live a whole, fulfilled existence. Hence our world – though was created to feel our own love (but not as a 'person', please remember)- i.e. we the lover and life-as our beloved, yet-in the speed, clashes and the stress of our created personality- we completely lose that lover and loved relationship i.e. the lovely and loving 'TWONESS' also.

Thus, fragmentation as a person, occupying our mind and, the whole purpose of human existence having been lost from our minds, we face sorrow, stress and misery; and then we try to explain it by using the concept called 'Destiny'. So neither aloneness and its peace, nor the 'Twoness' created for expressing love and joy, but only crowded multiplicity remains. In that also, just being one petty particle of that vast multiplicity becomes our 'LOT'- for lives after lives. Hence, through these owis Dnyānadev reminds us of the marvellous source of our existence, how it is always non-dual, undivided Truth and if and whenever we expand, in that also we ourselves are Shiva and Shakti is the Universe. So there has to be this one-ness and sometimes a loving two-ness but nothing beyond. And then our life also is the play of only Shiva and Shakti.

Now, coming to the actual Owi No.12, Dnyānadev tells us why there are two principles appearing in the creation of this blissful universe. His language is extremely poetic and all over this first chapter he carries through that same metaphor of Shiva & Shakti as lovers.

When there is only Shiva and, the manifestation of Shakti as a wave on the blissful ocean of Shiva's existence has not yet taken place, at that time, (in the words of the owi) there cannot be the creation of even a blade of grass. On the contrary, when the wave of Shakti rises, the two together (i.e. the wave and the sea together) can create even the mightiest globes and planets, stars, mountains, rivers, etc.

Why is this so? Because, for anything to be born there has to be something called 'existence', just as, for a tree to stand, it needs the earth on which the tree can stand. Similarly, even for the tiniest thing to come into being there has to be the existence of the Shiva Principle to give support to that thing to exist. When we say 'I exist', that existence is Shiva, and the 'I' is the Shakti. Same is the case with anything, small or big, to come into existence.

This is the most marvellous principle in the whole of the Upanishadic wisdom, that they see through the whole of the existing world, pierce through it as it were, and show that all existing things are made up of two elements, (i) pure existence as such, i.e. Shiva, and (ii) that which appears to be existing, (i.e. any object in the world). A mountain exists. In looking at the mountain those ancient seers see two things :– (1) the mountain and (2) it's 'existence'- which is the Shiva manifesting. As soon as He wants to manifest (as a mountain or whatever) that is His love for himself, wanting to express itself which sort of creates waves on the calm 'existence' principle, i.e. Shiva ! That 'wanting to express' makes them into two : – Shiva as existence, as the pure and simple Is-ness – as the backdrop, on which the waves start rolling and taking shape and out of that the universe comes into being.

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So the various energy waves that start rising are the 'Shakti' principle and when they get solidified, the full picture of the universe is seen.

But without the backdrop of pure is-ness (Shiva) nothing can be said to appear as the 'scene of the universe'; nothing and nobody can say-'I exist'-because that (Shakti) 'I', (or whatever thing) combined with existence (i.e. Shiva), together, can make the fact of any small or big thing existing as such!

That is what the (Owi 12) words suggest. See the poetic aspect of it. Dnyānadev says, 'The two lovers, Shiva and Shakti cannot create even a blade of grass independently in the absence of the other. O, the two are literally like the body and soul of each other. If Shiva is the body, Shakti is the life force. If we assume Shakti to be the body, Shiva is her life force. II12 II

Owis 13 to 17

What was said in Owi 12 is made more elaborate in the following few owis.

The whole universe is the household of these two (Shiva and Shakti), and there is not a single particle in which these two are not present, Shiva being the pure existence and Shakti the manifestation of the whole scenario of the world. So Dnyānadev says that (they being imagined here as a couple), the whole household i.e. (the world) entirely fills itself with their love for each other, Shiva supplying the foundation of Existence per se, and Shakti doing the erection of every inch of their household on that foundation ! When the two have thus erected the house, He, as if, goes to sleep (that is why we don't feel the presence of the Lord though we constantly interact with the world). At such times, the Shakti is constantly awake and she performs the roles of both of them.

This owi describes the state of consciousness of an unenlightened person. Actually the universe is the creation of the Lord's love for Himself and that happens when He expands Himself as though not able to contain this self-love, and, just as gigantic waves rise on the sea in its high tide, so also, majestically grand waves of energy (Shakti) rise on the ocean of love of the Lord, and those waves of energy are actually seen in the form of this universe. But somehow, an average person locks himself up in his individual personality and so, does not feel this world as full of love and life; but he finds in it, dead matter spread everywhere, a multitude of things small and big, and also a totality of living creatures, each one living its own life.

So the 'unity of life' is not realised by the average man. (Now even the physicists are arriving at a view that there is nothing like dead matter, but everything is 'waves of energy'.) So, somewhere the one-ness of the Lord and his Lady Love (Shakti, or overflowing waves of energy) is not being felt as the 'lovely couple' by the average people. They feel that everything is 'matter' and matter takes the form of trees, land, oceans, sun, moon, stars (from the basic elements of earth, water, fire etc.). This is described here by Dnyāneshwar Mahārāj that, in the consciousness of an ordinary (i.e. unenlightened) person, the Lord (Shiva) is as though sleeping and only the Shakti is awake (in the form of us, creatures too), and only she rules the whole household of these two Divine Lovers.

This is more obvious in our mundane lives and more so, in today's context, when everything is looked at only in a materialistic way, everything valued in terms of money. If you have money (i.e. dead matter and purchasing power) you are respectable. If you have bodily beauty and strength, you rule the world. The more 'matter' you collect (in the form of houses, bank balance and jewellery etc.) people

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want to come close to you. So, in the earthly mundane activities, all the importance is given to material plentiful-ness, including informative knowledge, arts, cultural values, concepts, theories etc., which also are 'matter' at the thought level. As the seeker progresses in his spiritual journey, the quality of inner sensitivity, richness of mind-set and good spiritual virtues become more important, till he becomes (psychologically) so vast and 'inclusive' as to have a cosmic consciousness; and then no 'person'-ness remains. He himself is both, the Shakti (universe) and Shiva (Lord) Himself. II 13 II

Hence in owi 14 Dnyānadev says, though the Divine couple is described as two, when the one (Shiva) wakes up, i.e. if the Truth that 'we ourselves are the ultimate Shiva principle' dawns upon the seeker, the whole universe and its multiplicity, its contradictions, conflicts, sorrows and also its fleeting pleasures, and the ego called the 'doer' of deeds and the 'receiver' of their fruits, – all that, which was the household managed by the Lady Love (Shakti) vanishes. This is called the Shiva swallowing the whole world – as it was appearing to the seeker prior to his enlightenment. Then the seeker either feels that whatever is in and around him is Lord Shiva Himself, or, that everything called waves of energy (Shakti) is happening by itself on the screen of 'Pure Existence', which is the ultimate Truth. Then there is no 'doing', just 'happening'. Since Shakti is nothing other than Shiva, the devotee too is Shiva. In simple algebraic terms, A is now B and since B is C, A is also C. As a devotee, he himself is now Shakti, since his consciousness is now universal.

Dnyānadev, in owis 14 and 15, suggests that bondage, fragmentation, sorrow and wrong identification are neither long-lasting nor do they exist in the permanent nature of all of us. The awakening of Shiva in the heart of the seeker and then the one-ness felt at the level of cosmic consciousness by the seeker (सर्वं खल्विदं ब्रह्म), has to take place in this very existence (this life) of ours, right now; not in some future birth. (It is now, or never.) The moment we take that first step, that amounts to the last step, and the whole paraphernalia of many-ness and fragmentation vanishes; and we start feeling and actually living the unified field of consciousness, and that itself is Bliss. When there was duality in our minds, Shiva sounded different from us and we thought, 'God is somewhere out there in the heaven; and, that, whatever is true for us is only this world; and we, as a 'person' operate in this world to face all the irritations, clashes and conflicts of daily life. We struggle all through and then one day we become old and die'.

Thus, in the stream of two-ness and many-ness, we ourselves are drowned and we also see between Shiva (Truth), and his Shakti (the world) as if they were two separate entities. Where there is separateness there is fear, where there is dividedness (fragmentation) there is bound to be conflict and strife; and the result is sorrow, chaos and misery. On the contrary, in the unified field of Truth, the enlightened soul not only feels that Shiva and his Shakti are one, but also that the seeker (Sādhaka) is no more separate from his beloved Lord and also from His majestic grandeur of powers expressed in the form of universe (His Shakti). II 14 II

Then, howsoever he may have to operate in the world – in the subject-object relationship with persons, things and places, the Sādhaka is the enjoyer and also the enjoyed; and through him is taking place the frolic of Shiva and Shakti in which sometimes Shiva enjoys Shakti and sometimes Shakti enjoys Shiva. How does this happen? When there is a vibration in your consciousness, your mind through that vibration (Vrutti) either would go out to interact with the world, or sit in silence and

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go within to be with the primal Truth – Shiva – the core of our existence. So, that vibration (Vrutti) is the borderline and through it, we sometimes interact with the world, and at that time Shiva is the 'enjoyer' going out to enjoy His own love in the form of Shakti, the universe. When that same wave or vibration turns inwards, the 'wave' is the Shakti, eager to know, enjoy and dissolve into the innermost purity of our own existence, Shiva. II 15 II

This is the sport which is constantly and timelessly going on. The enlightened ones actually experience it in their own being, but those who miss it out, divide the wave and the foundational Truth on which the waves are rising. Then this two-ness brings in the empirical 'person' and his world, and the link with the final Truth is as though lost, till one again gets back to the source. But even while we are blinded by the idea of 'we as separate persons', the world as another separate totality and God – as yet another entity, that is only our own projection but underlying that, the Truth is that Shiva and Shakti are constantly enjoying as emerging and merging back; both making each other, sometimes the 'enjoyer' (subject) and sometimes the 'enjoyed' (the object).II 16 II

In fact we are using the two names male and female, just for fun, but actually it is all One Whole Truth. We have only apparently divided it as the 'enjoyer' and the 'enjoyed', but are they both really separate? In fact, the moment we start feeling that division as real, we get caught up and entangled. If we can stay put only in the one-ness or, at the most in a 'fictitious two-ness', which again constantly merges back into one-ness, then there would be no entanglement, no division, no sorrow and no need to journey backwards from ignorance to enlightenment at all. Because, all that is 'our' projection; and if at all we are feeling it as real, then it has to be dropped. II 17 II

Owis 18 to 25

How that duality is really one is being expressed through similes by Dnyāneshwar in owis 18 and 19: –

(1) Even if there are two instruments like Veenā and Tānpurā, the sound coming out of them is one and the same. (2)Two flowers of jasmine etc. will have only one fragrance. (3) Two lit lamps will give out only one thing, light. (4) Each one of us has two lips, but, the two together say only the same thing. (5) We have two eyes, but, our eye-sight is one and the same. II 18 & 19 II

In the same way, Shiva and Shakti are mentioned as two, but their creation is one, the universe; and it shines forth with the pure Existence, Consciousness and Bliss of the Lord; and the very fact of its manifestation cannot happen without Shakti – the magnificent waves of numerous energies. So to an enlightened person, the world itself gives the combined experience of pure existence, joy and an inexplicably marvellous embodiment of unfathomable knowledge. Though there are numerous names and forms in the world, there is one unitary existence of Shiva. It shines forth in everything from the smallest particle of sand to the most gigantic stars and planets. Hence Dnyānadev says that showing an apparent two-ness, the couple continuously serves Itself with the juiciest and tasty dinner; and that has been going on since time immemorial. II 20 II

Only we have to have the correct insight to experience the juice of life that the couple creates for us in this very world. The insight can be maintained by us only when there is no psychological predominance of thought and ego in us. This domination of ego appears not only in the case of materially superior people, but

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also in persons who have an inferiority complex, or too much self-importance in the sense of allowing the feeling of – 'I am so unhappy because of .....' to swell. Both ways, a man allows his ego to swell at the basis of which is mainly comparison with others and self-projected ideas about happiness.

We may justify our mind-set by saying that the ideas are so heavily imposed upon us by the family, community and the type of education that we get; still, is it not our psychological slavery to everything and everybody, that we do not question about the correctness of their ideas? Don't we fail to maintain our inner freedom, whatever the reason may be? Without that freedom, how do we expect that Life should bless us and open up to us all the highest spiritual Truths? Even if we come across that science through books, will we be able to actually 'LIVE' that final Truth, unless we have the proper mind-set groomed while living in this very world, interacting with it and correcting all the irregularities which fill our thought-process? So, basically it is our own responsibility and we have to start from being choicelessly and continuously 'aware' of what we are, what our consciousness is filled with, and then, that is really the First Step of actual journey towards the Truth.

So all this story about Shiva and Shakti will remain a 'fairy-tale', if the sincere seeker does not free himself from the dominance of his own psychological thought-process, which means a self-centred entanglement created because of one's own desires, anger, hatred, jealousy, comparison, loneliness and a feeling of 'I am so and so'. We constantly are existing psychologically as a 'person', as an entity, like a small piece which is a part of a big jig-saw puzzle called the 'human society'. So, we face the consequences of remaining a fragmented petty little person, howsoever one may be materially rich, successful, powerful, famous etc. or exactly the opposite of this. All those types are at the level of 'me' and 'mine', and are equally deprived of their wholeness and their pure state of Sat, Chit and Ānand or Shiva existence. Then what juicy dinner (served by Shiva-Shakti) and who can feel the universal consciousness of feeling one-ness in the multiplicity? All that remains in the books like fairy tales or like theologies and philosophies, never to be actually experienced in this very life.

But after all, why do the enlightened souls like Dnyānadev express all this, if this is not to be actually 'lived' by all – even you and me? Because, in the last chapter of this book Dnyānadev has said this openly that, those who learn these mysterious words with complete attention, will dissolve in Truth like the river Gangā mingles with the ocean.

Hence, having the correct attitude towards what they are teaching and having a perfect awareness of what we do in our daily lives, and without the feeling of any comparisons and complex about it all, if one can plunge into this mysterious wisdom, then certainly the first step itself proves to be the last step; and then the words of Dnyānadev can be our 'living'-reality and not just a poetry or fiction.

All this discussion was necessary for us to correlate Amrutānubhav to our contemporary 21st century-living, and give to our minds 'that vision' which will enable us to travel ahead with Shri Dnyānadev Mahārāj.

Again going back to the beautiful relationship of the divine couple, Shiva and Shakti, it is said that without the pure 'Is'-ness – the Pure Existence – the very foundation on which Shakti builds up her whole household – the universe, without that, she cannot stay for even a minute. When through the waves of divine energy the world is projected, then Shiva gets His status of being the ruler, protector,

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creator, etc. of the world. But if the energy waves do not create the universe, how will He get any of His laurels as the Lord of the universe?

On the individual level, this owi gives another shade of meaning. When we talk of Shakti as the expressing power of the Lord which gives existence and form to the universe, we are talking about the cosmic level. Throughout Upanishadic literature both the levels are always considered – the cosmic as well the individual. So in the context of this owi 21, Shakti is (as earlier stated in owi 15 etc.) the vibration or Vrutti of our consciousness individually; and Shiva is Pure Wisdom and Bliss. It is the basic principle in the Upanishadic texts that an individual can realise God only through his Chittavrutti or this vibration of consciousness. In the Vedantic sense, our own Antahkarana (अंतःकरण), the inner organ or machinery for inner journey,(i.e. the mind) when absolutely purified, can, through its Vrutti (the vibration) reach the innermost final Truth which is the core, the basis of all individual as well as universal existence – i.e. the Lord, the Truth, the Shiva !

In an ordinary man's case, his mind only knows reaching out to the world, its multiplicity, conflicts, duality and all the mental squalor. But the mind of the enlightened one with all the divine light filling his whole existence – his brain, mind and heart – such person's mind can always reach out to the ultimate Truth (Parabrahman) and even though he has to operate (at least to a minimum extent) in the world and interact with things and persons, he is rock-steady in his highest wisdom about Truth-i.e. 'he himself is That'. So, in the case of such a person all the outer dualities and the wondrous appearances of the majestic universe, – every minute detail of it as it appears in his own life, is only a frolic of Shiva and Shakti. That person lives totally enjoying that frolic, and that too not as an outsider, but like an ocean of joy and wisdom; so all happenings for him are only waves of his own oceanic existence.

(Note-This chapter has to be studied not only in the context of the universal aspect but we have to see the Shiva-Shakti operating at the individual level. After all, if the individual does not actually experience that, everything will remain only a bookish theory for him.)

One more point:– Dnyānadev has expressed a fundamental fact about Shiva and Shakti in a very poetic way. He says, just as a very true, faithful and loving wife can never even survive without a strong and loving support of her husband and cannot think of living in the world even for a minute without him, so also Shakti, unless she gets support of the pure existence of Shiva, has no chance of even to 'be'. How can a wave exist without an ocean supporting it? And, though an ocean can actually swallow its surrounding villages or even towns, can it do so without its waves? It is the waves that rise very high (e.g. in a cyclone) and gallop and swallow gigantic houses on the shore, but we say that the 'ocean' has destroyed everything. An ocean without waves is as good as non-existing and non-performing. So also, the Lord, without his Shakti showing her strength, is as good as nothing. II 21 II

When an enlightened person sits in silence and meditation, his consciousness merges with the final Truth and at that time, he feels such total stillness that the Shakti (in the form of the world around) is non-existent for him. He himself is in the 'nothingness' of Shiva without Shakti; and when he operates in the world, though in every particle he feels the grandeur of Shakti, he also feels that all this Leela, this sport, is impossible without the pure presence of Shiva – the Existence, Consciousness and Bliss (Sacchidānanda). (And still, these 'words' are not the actual Truth). Truth is only that state which cannot be expressed in words. If

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asked, what about the ordinary un-enlightened person? The answer is, we can daily experience a complete absence of the world in our dreamless sleep, in which we are only Pure Existence and Bliss, a state in which we are enveloped in the pure existence of Shiva without any appearances created by Shakti.

But as long as we think and treat ourselves not as that Truth but as a 'person', when we see dreams or when we wake up, we again are caught up in the 'me', 'mine' and the emerging psychological fragmentations and dualities; and our wholeness slips off – till we again take just one step – i.e. come out of that wrong notion of 'I am so and so', 'I' live, 'I' grow old, 'I' feel sorry, 'I' conquer, 'I' fail, etc. 'I', and 'mine'! Because, just as when X is dreaming and feeling happy or scared in the dream, Y, who is awake, knows that all those reactions of X are happening in his dream, a state which is not real. Similarly, if we realize the final Truth, then, with Dnyānadev we can also say that whatever Shakti unfolds in the universe is only Shiva. Because of Him she is, because of Him she shows up (herself) as the universe, and the two are so much intermingled that they are never ever' two', never separate! We can never say that here Shakti ends and Shiva starts, or that this is Shakti and this is Shiva. The 'Two' are ever 'One', full of love. Love when expressed appears like the universe, and love not expressed is pure presence alone. II 22 II

Owis 23 to 25 provide similes for this one-ness. (1) Sweetness and Jaggery are two and yet one. (2) Camphor and fragrance are two and yet one; (3) Lamp and its light are two and yet one. (4) The sun and his rays and glory spread all over, are they two or just one?

If you try to lift the 'light', the lamp itself comes in your hand. In the same way, this magnificent world is, after all, the glory of Shiva Himself, so in every particle of it you can meet Shiva. In the life of an enlightened one (Dnyāni), a stage comes when he does not have to shut his eyes and sit in silence because his waking, dreaming, sleep – all these states are dripping constantly the same nectar which is called Shiva. So, though these states are theoretically the creations of Shakti, still the Truth, the source, Shiva is always felt in those various appearances by the Dnyāni and that is called the never-ending state of Samādhi, i.e. one-ness with Truth, whether the Dnyāni is walking, talking, or doing whatever activity at the level of his bodily existence. This is the glory of that state of finality – the immortal Amrut state, the experience of which Dnyānadev is describing in the poetic, suggestive and brief style of his owis. The more the multiplicities of the world, the more they are swallowed up in the one-ness of Truth awakened in the heart of the seeker – who is now no more a seeker, but Shiva Himself.

Every owi can be explained in detail both, at the cosmic level as well as at the individual enlightened seeker's level, and also at the ignorant person's level. In both cases, the main thing that is to be noted is that the universe is the glory of Shiva. It is the expression of love of Shiva and the same is felt in his heart by the devotee – the enlightened individual (Dnyāni), whom you may call Shiva Himself or the Lady Lover of Lord Shiva or a devotee. All that final Truth is just one immeasurable ocean of love called (i) Shiva (Parabrahman), (ii) Shakti (iii) the universe and also (iv) at the individual level as the devotee or Dnyāni. Only the names differ. The fact is that Love exists; Love expresses itself again and again, and swallows itself to such an extent that it is almost a vacuum, but a throbbing vacuum full of 'Is'-ness (existence). II 23 to 25 II

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But, for the ignorant soul all these are only theories and bookish concepts and the only reality for him is that he is 'Mr so and so', he has a name and a form, a temperament, a set of bodily and mental requirements, which again change from time to time. He has no experience of complete satiation of all desires, of all irregularities ceasing and a calm pool of divine nectar constantly occupying his heart and his whole existence. He always lives in time and space, physically as well as psychologically. His brain is crowded with memories, conditionings and racial inheritance. So, he hardly lives even one moment of complete originality. Howsoever he may sometimes feel joyous, even overjoyed, that is only through the senses and through his thought-structure. His reality is to get swept away in the stream of the states of waking, dreaming, and sleeping. Whatever falls in his lap as happiness is, only a fleeting thing immediately to pass into the past tense, to become 'ashes' of the memory. Even his memory is so imperfect that he remembers only the preferred things or creates his own prejudices out of his shallowly lived experiences; and in the end most of it is either wiped away by senility of the brain cells or uselessly lying in the brain to make his life more and more stale and outdated. Those so-called 'fortunate and fit' in the world also, normally have never tasted Amrut, the divine nectar which Dnyānadev is talking about, which showers on the true seeker at the pinnacle of his spiritual quest.

So, those who at least come across such sayings as contained in this masterpiece of Dnyānadev and feel some affection, some liking and feel:– 'Yes, some marvellous Truth is contained herein', they are lucky – and should surrender themselves to the study thereof. The best way to 'serve' the Guru (Dnyānadev) is to 'one-pointedly' dedicate one-self to learning his teachings and, actually live your life according to that. Then this Amrutānubhav – the nectar of divine mystery, will guide them like a torch, to start off and proceed on the spiritual journey. So, going through this treatise with one-pointed dedication will amount to the first step for them, that will be enough to take them ahead.

Having said elaborately about the main core points of this chapter, we have to take a leap now to cover owis no. (1) 26 to 40, (2) 41 to 50 and (3) 51 to 64.

The readers are now acquainted with 3 basic things, (1) there is only one Truth, the ultimate Truth which is nameless, formless, ever non-dual and indescribable. The Upanishads, when teaching us about it, have to use 3 words, Sat, Chit and Ānand, but those names do not become the name or description of It. They actually serve the purpose to point out what our daily experience is, and how in that context, the Ultimate Truth negates through Its own existence, the false-ness & perishability (Asat – असत्), lack of wisdom (Jadatā - जडता) and sorrow (Duhkha - दुःख) of this world, as it is experienced by ignorant people; and (2) That Truth, with all Its purity of Existence, Consciousness or omniscience and Bliss, as if expands Itself in the form of the universe. So, when the universe is the Truth manifested, naturally the universe (Shakti aspect of Shiva) too, is such, as can be said to be Sat, Chit and Ānand, so, not at all apart from the Truth, and (3) To constantly feel the universe as full of Existence, Wisdom and Bliss is possible for us, only when we give up our own idea that 'fragmentation and 'person'-ness is our nature'. Then, there remains no difference between the individual level and the cosmic level; and then within him (the enlightened person), and everywhere around him, there is the experience of only Pure Bliss.

Now let us come to this group of owis 26 to 40 (then 41 to 52 and then 53 to 64).

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Owis 26 to 4o

Shakti is the Aura of the Lord just as sunlight, though not different from the sun, spread all over the sky, and the universe; and the light, the Aura adds to the greatness of the sun. And still, there is total one-ness between the sun and its light. Similarly, though expanding as myriads of entities like stars, planets, galaxies, etc., Shakti is no different from the one undivided Truth, i.e. Shiva – (this we saw in owi 25)

When we look at our own reflection in the mirror, we can get an idea about what we are looking like, by seeing the reflection. But if there is no-'body', whose reflection can be seen? And even if 'you' are there to see, in the end are there two entities as reflected figure and the person whose reflection is shown by the mirror? In the same way, if we have to have at least some idea about the Lord, this grandeur and magnanimity of the universe can to some extent give us that idea. Again, though there are apparently two things, the person and the reflection in the mirror, (a) The two are basically one and (b) If the person were not there, there would be no reflection at all. In the same way, between Shiva and Shakti, there is no duality, no two-ness; and when Shiva stays within Himself i.e. into complete silence, Shakti and Her manifestations are not possible without Him. II 26 II (This is also truly reflected in Dnyāni's life. When he is in Samādhi, the world is absent for him.)

Shiva who can in no way be felt (as though He is total vacuum–), suddenly starts being felt when the Lady Love starts showing off her husband's power in various ways; and then, His status as the Ruler of the universe is recognizable as such. Just as a wife can show off if her husband is powerful, the Lord gives to Shakti a special presence on the basis of his own status. This is the poetic way of expressing one-ness of Truth underlying all the multiplicity of the universe. Actually, the world cannot 'be' without the 'being-ness' of Truth, and unless there is the world, there is no overt recognition of the Lord as such. So, the two cannot for long be thought of as 'two', and we end up saying that –'while operating in the vast variety of the worldly things, we are only experiencing the unitary principle and so, the world (Shakti) is made up of Shiva Himself '. II 27 & 28 II

That Lady Love of Shiva, herself is this whole very rich, beautiful universe in all its glory:– fantastic creations like mountains, rivers, oceans, the never-ending, unlimited, unbound skies, the lovely earth and what not ! She, by taking all these forms shows how rich her Lord is, and what an enormously beautiful erection her household is! Her lover – the ultimate Truth – is formless, but how can the Lady Love leave him to remain like that? So, as if feeling slightly ashamed of His shyness, no-'body'-ness & no-'thing'-ness, she decided to shine forth as the grand universe and that way she adorned Him through a myriad forms contained in the world. II29 & 30 II

The beginning of the universe has this sole purpose – 'to express unfathomable love', and because God Himself is the ocean of love, the waves rising thereon must also contain only love. The love of the devotee for the Lord is totally expectation-less and it is a complete surrender. The sincere seeker, through his Guru and through the studies of Upanishads etc. learns about what Truth is, what God is, and the more he learns, meditates and creates a lifestyle conducive to his search for the Lord, he more and more spends his life not only in learning, meditating and praying, etc., but also in living in such a way that his psychological existence, i.e. his 'person-ness', his worldly ambitions, aspirations and all the

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conditioned core of his mental existence, gets totally wiped away. Then what remains is the minimum physical existence as per the unavoidable design of his destiny. But his inner being gets completely pervaded by the Lord; and so, the devotee remains 'in' the Lord – all with his mind and soul. Only such a cleansed mind-set can help us to actually feel Godhood in us and around us, and only then all these utterances of Dnyānadev become an actuality for us.

When the first ray of enlightenment flashes in the seeker, he feels that the Lord (or Truth, Shiva) is the only one existing, and since He is all one (i.e. Alone), nothing else exists. Actually it is not possible to say that He is 'one' also, because who will call Him one if there is no one else? The devotee has this experience only when he totally dissolves his separate-ness. So there is none, not even the devotee-to remain separate as a devotee and to utter that God is one. In owi 31 Dnyānadev poetically describes this fact thus –"There is not even one-ness in Truth. So in the land of our Shiva there is such a famine of one-ness (also about two-ness or more)! But see the strength of His Lady Love. In His famine-stricken land, she arranged such grand festival of multiplicity that everybody forgot that in His land there was famine, and so no crop of one-ness also, was growing." II 31 II

So we see that there is a total difference between the levels of consciousness of one who has reached the pinnacle of his spiritual journey and that of all others. All those who are ignorant about the height of spirituality cannot even imagine what that state of consciousness must be. They can neither feel the total aloneness of Lord Shiva residing in the cave of their own hearts, nor can they look upon the universe (Shakti) as a marvellous festival of many-ness which is only complementing the total silence of their own pure existential reality. Hence they, through their senses and conditioned mind, get carried away by the glittering material attractions and see them as various articles of enjoyment and possession; and so, they cannot have a 'Whole' approach and an un-attached unitary experience of the 'Alone' (All-one) Lord and his multifarious glory, at one and the same time. They don't understand the mystery of how the Lord is simultaneously One and yet Many.

Here two levels of consciousness are expressed in a poetic style, continuing the metaphor of Shiva and his Lady Love.

(1) The journey of the seeker (Sādhaka) on this path of spirituality is two-fold. When he sits in silence and literally dissolves into his source – (the pure Truth, Shiva), then, no sensation of the world's existence is felt. Whatever remains, is Pure Existence, Consciousness and Bliss. When the seeker (Sādhaka) has to operate in the world, naturally he has to interact with various people and things. So, the world exists simultaneously with him, on the very foundation of the is-ness of Shiva. But even while operating in the duality and multiplicity that the world is, still an enlightened person does not lose touch with the presence of pure Shiva or Truth. And so, in the case of an enlightened soul, the two states are one i.e. (i) of pure dissolution into the oceans of silence, (Truth, or Shiva) and (ii) the interaction with the world of Shakti; thus he lives in 'bliss that is formless' and 'bliss in form'.

(2) – But the unripe seeker, though may find complete peace in his silent, meditative state, yet he may feel an uneasiness while operating in the world. As long as the duality and the various moods of the mind and its non-compatibility with various kinds of people (that the seeker has to act and live with), all these are 'real' for him, he feels that he, as a 'person' has been thrown into something far different from that state of silence i. e. Godliness. But, that is exactly where he has to be

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more and more aware. He has to realize that the one who feels this uneasiness – i.e. the 'thinker himself ', is only a 'thought'. It is the conditioned thought process, which throws an 'entity'-ness on him, and makes him live as a fragmented existence. If Shiva Himself is Shakti i.e. the universe (as per Dnyānadev's own experience), then, the silent moments and the active life, both must be equally full of Bliss and Peace.

Therefore, the sharp contrast that the seeker (Sādhaka) is feeling is, because of his own thought-process which is full of psychological pollution like desire, anger, comparison, fear etc. When he realizes this, at some magical moment and then onwards, suddenly his inner flame of attention and awareness allows him to just 'remain' – as pure light of consciousness; and then, the whole universe becomes only a frolic of thousands of images, pictures, multiplicities of forms, various happenings i.e. – a pure dance of energies. Now he feels that the dance is being watched in the light of his own awareness (without his being the 'fragmented watcher'). Then, there remains no difference between him and the silent Shiva state, experienced in the moments of silence and meditation.

And, at the level of the ordinary (non-enlightened) person also, this owi has a relevance, in the sense that, during sleep when we are not aware of the world, the Lady Love shrinks her existence and lets the lover Shiva to prevail with his peace and bliss (non-entity); and during the other two states, i.e. waking and dreaming, the Lord, by covering himself, allows her to show up everywhere and dominate, through the multiplicity of things. II 32 II

Now, owi 33 too reflects two types of consciousness. (A) The enlightened person stays put in the state of 'nothing'-ness for the maximum length of his bodily existence and, even when he has to operate in the world, he looks at life and its happenings as the Leela – the extended play of Shakti on the canvas of Pure Existence; and when looking at it, naturally, Shiva is the 'seer' and the Shakti is the 'seen'; and the multiplicity of objects in the waking and dreaming states is watched with an amused and joyous mind by the enlightened person without allowing them to carry him away into the pool of dualities like pleasure and pain, virtue and vice, justice and injustice and such other opposites. (B) These fragmented feelings are projections of the un-enlightened mind, the conditioned mind – which torments itself because of its own ideas and concepts, identifying constantly with some image as 'I am so and so'. With his growing age, at every stage the image may change a bit, but the basic habit to identify with the personality ('I am so and so'), does not change until a man earnestly wants to know the final Truth i.e. unless he yearns to realize and dissolve into that Truth.

Even though in the case of every individual, Life is always an interplay between Shiva and Shakti, the enlightened mind can actually feel It to be so; but in the case of an ordinary average, entity-stricken mind, the whole life is a game of lust:– getting lured by objects of pleasure, wanting to 'enjoy' everything and so creating the trinity of 'seer', 'seen' and the feeling of – I want to 'see' (enjoy). After having interacted with the objects of pleasure through sense organs, the feeling of 'I am the enjoyer' makes his ever-growing ego swell more and more. That is why in such cases, Dnyānadev says, there is an extraordinary lust (Lobha – लोभ) to reach out to objects created by Shakti, and in that process, his ego swells (Kshobha – क्षोभ) i.e. he gets excited about being the enjoyer (Bhoktā - भोक्ता or Drashtā - द्रष्टा).

In the case of the majestic 'enlightened' mind, this 'seer-seen' duality and the act of enjoying the objects, does not arise. So the Dnyāni is always in the non-dual

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state: – not only when he is sitting in complete silence, but also when there is a world of multiplicity around him. The constant feeling of 'I am the seer' (Drashtā), and that the objects are 'seen', is absent. 'The Drashtā' feeling drops its body – says Dnyānadev, poetically (as if that 'seer-ness' is a person). In fact, this state appearing as a flash – may be for a few seconds – is the true beginning of Sādhanā, which slowly pervades the seeker's whole life; and so, in the culminating stage, no room is left for the seer-seen duality, and no ego is left to say 'I enjoy, I am the enjoyer of the world, and that world is just an object of enjoyment'. Not feeling any lust for anything, and the entire universe only throbbing with the silent presence of Shiva as the unfathomable ocean of love inside the devotee and around, – that is the way he lives. II 33 II

The Lord, out of love for His beloved, has spread His Existence immensely in the form of the universe. But where does that world go? For example, when in deep sleep do we feel the world? Similarly, the enlightened one (Dnyāni), when in the state of Samādhi, is not aware of it; and even when he is operating in the world, because of his constant contact with the ultimate Truth, the world appears to him, not as a separate entity but only as a wave of numerous appearances on the ocean of his consciousness – which is Shiva, the pure Truth. So for the enlightened one (Dnyāni), he is only the pure Truth and the scenario called universe is like a high tide – full of waves of energies showing up and vanishing – a play of unity and diversity with no real duality !

Again, one will realize that till a seeker reaches this final stage of spiritual journey, he has to undergo many phases of Sādhanā. At the first rung of the ladder, because of his own deep identification with the personality of his – as 'Mr. so and so', having a family background, economic agendas to achieve, his own bodily existence and his mental idiosyncrasies, he feels "all that, is 'me' ". Starting from here, he will have to be tremendously aware of how that 'person'-ness throws its own limitations on to him, and makes him happy or sad, jubilant or depressed, according to what that 'person' (- in him) achieves in the mundane world. He has also to interact with a great many individuals with their own personalities, their nature, their expectations from him, etc. So, all that chaotic existence in our waking state and its disappearance in deep sleep, that is the only 'Shiva Shakti Leela' known to each one of us.

But what Dnyānadev is saying here, is the ultimate non-dualistic state of consciousness – with no tinge of sorrow, no 'person'-ness, no limitations of human existence, no 'death and birth cycle'; and an ever-happening play of Truth expanding just for the sake of love and bliss, and again remaining silent (as per Its own wish) in Its pure existential state as a 'nobody'. And what we want to suggest here is that, this enlightened state of existence has to be and can be unfolded right here, in this very life for us. We can also enjoy for ourselves actually 'being' the Shiva and Shakti, and our own life in fact depicting that frolic. And in the course of this book, this very point will be focussed and discussed while travelling along with each owi of Dnyānadev's Amritānubhav – as far as each owi and its words and poetry permits. We will not only look at the theory put forward in the owi, but also delve in the practical aspect by relating to a seeker's (Sādhaka's) life as such. II34II

The Truth (Parabrahman or Shiva) is so facet-less, totally as a no-'thing' (but not a vacuum) or you may say 'a vacuum with a fullness and joy of Existence'. His Lady Love feels, "Oh! He is such a 'nobody'," and so, she wants her lover to express His love for her in some actual, factual way. Then though He, by nature is

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non-specific and formless, still the wave of His love for her rises so high, that He responds to her call with all His might and that response manifests in the form of this universe.

This is Dnyānadev's poetic way of expressing how and why this universe comes into existence, and that again we have to look at from both the angles – that of an enlightened one and also that of an ignorant person. Whatever Dnyānadev says as a unified activity of Shiva and Shakti in their 'love-frolic', totally applies to a Dnyāni's life, because, he can really always look beyond his personal existence, and experience total, unmixed, unalloyed joy; though outwardly, as a person, people may look at him as a rich or poor man, an educated or ignorant person, a sick or healthy person, etc. Now, how does he cross over that sea of ignorant ideas, those limitations of the worldly existence? How can he feel the world to be an immeasurable land of unfathomable peace, instead of a crowded place of mundane activities with a passing joy here and there, and where nature is misused and over-trodden; and where art slowly gets converted into 'techniques' and repetitions; and where pleasure-mongering becomes the only aim of human life? That is the real question which should be asked, because, that same universe and that same human life are the destiny of the enlightened man as well as that of an ignorant person; but what a contrast is there in their actual experience!

So, we have to understand that both these persons have an opposite 'way to look' at things and events; and their attitudes towards life is opposite to each other. For the ignorant to become an enlightened soul, there is a mid-step which is called an AWARENESS of the way he thinks, the way he is groomed and conditioned, and the way he aspires for things, and as to 'why' he does so; who taught him and why did he learn all that, and made it his 'own', and adopted it as his 'own' way of thinking.

This step of awareness must consistently be taken with full energy and passion; and then of course, nothing is to be 'done' (by 'him' – by again going back to the earlier 'me'); but there is a tremendous change in the total outlook, total living. An inward revolution then sets things right. After all, we are our world. If we transform, the universe definitely becomes a garden of love for us. And what does this transformation do? That is given at the end of owi 36. II 35 II

This universe is like a sheet of wonderful designs, which the Shakti spreads for her Lover, and then the Lord is absolutely pleased. His enjoyment of the universe, Dnyānadev compares to a fantastic delicious dinner, which the Lady Love has created with a number of dishes that she prepares herself and personally serves Him. And, the funniest part is that the Lord not only finishes all the food, but He also swallows the Lady Love and feels satisfied only then! What this last part of the owi means is that, in the case of an ignorant man, howsoever may the world with its variety and duality be served as 'food' to the enjoyer of it, yet, his hunger is never totally satisfied!

But, when he realizes that the variety and variations are all his own imaginations and projections, and that, in fact they enslave him as long as he lives like one small 'piece' in a gigantic jig-saw puzzle – with his fragmented existence and petty aspirations, endless hopes and futile desires; then, at that time, the seeker of Truth no more wants to go on with his own projected ideas and expectations. He feels the need to be more and more inward-looking and silent, and so he embraces a completely meditative way of life. He takes a step out of the fragmentary world into a holistic way of life. His inner well-spring of pure joy is

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activated, and the outer pleasures and the variety of the world vanish into his own pure being, which is the source of all existence; and then true fulfilment envelopes him. II 36 II

Here three things are said by Dnyānadev in his subtle poetic style. (1) First is, when the Lord goes to sleep. This refers to a momentary siesta ('momentary' – because compared to the timeless, blissful and aware state, our lack of contact has to be called 'momentary'). That siesta envelopes us and we miss contact with our own true nature and, in place of 'pure and never fading Existence', we feel the multiplicity of the perishable world and its things. In place of 'Consciousness' we feel dead matter, out of which this physical body is also made and, thinking ourselves to be 'this body' we start going after the body and its pleasures. Thus, we miss touch with our own inner light of pure consciousness and identify ourselves with the 'psycho physical' 'me' and 'mine'. Then, the outer 'pleasures' occupy our lives along with the inevitable accompaniment of 'pain'. Our own self-generated Bliss is not at all experienced (except to some extent in deep sleep.) This, Dnyānadev suggests, is the Lord's sleep state.

(2) Then obviously, for us, the multiple world has come into existence, throwing on to us a 'person'-ness and a thousand and one responsibilities, commitments, entertainments, boredom, diseases, birth and death, and all the squalor of our fragmented mind-set. This is the second thing which, in Dnyānadev's words, is the production of the Lady-Love's 'department'. (3) The third thing is two-fold:– (i) an ignorant man going to sleep (or dying at the end of one's bodily existence), when he gets some relief from all the duality of life and (ii) an enlightened person again going back to reside in his primal state of pure Truth, Wisdom and Bliss, when the variety in the world cannot lure him and cannot shake him away from his wholeness and undivided joyous Existence. So there is no need for him to go after the worldly 'pleasure-pain' cycle. When there is no domination of the Lady, He (Shiva in us) too need not behave like a henpecked husband. That is the humorous way in which the state of enlightenment has been described by Dnyāneshwar Mahārāj. II 37 II

Now, when the multiple scenario of the world is seen by us in our life throughout our waking and dreaming states, we feel three basic things. – (i) That we are this body and mind together, the 'psychophysical structure' as it is called; and we feel that it is the only real nature, identity and existence of ours. When identified with that state, we are non-conscious of our pure Existence and pure-Bliss reality. Again, – (ii) because of our being related to the world, i.e. persons and things around us, we feel that we are 'persons', a 'Mr so and so', with a name, form, multiple relations with people such as father, brother, neighbour, friend, enemy, competitor, etc. So, the Shiva in us, which we really are, is not at all experienced by us. Because – the world itself is the Shakti (as seen by us in the initial owis), Dnyānadev says, because of that world and our 'person'-ness, both being assumed as real by us, we forget our own Shiva nature; i.e. Shiva in us is then covered by the Shakti-state, being too dominating and capturing our minds to such an extent, that, our own consciousness about that pure Truth is lost to us.

But (iii) If and when, with great attentiveness, the luring and the most intoxicating variety of the world is properly observed by us, then we can be extremely aware as to how we get the pleasure-pain dualities because of our 'person'-ness, and how, only by constantly being free of our 'person'-ness, we can get over all that strife, misery and the fleeting and eluding pleasures. Then (and

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then only) all the mental fragmentation can drop away, and slowly a tremendous inner light spreads over all our inner and outer activities completely. So, making use of our present fragmentary structure itself can help us to be liberated from it. And this is more so, because, our awareness not only frees us from outer entanglements and errors, but it also makes us inwardly silent, meditative, vast and extremely inclusive, which keeps us constantly in touch with our True Nature – the Shiva state.

In his metaphoric usage, Dnyānadev expresses this fact by saying that Shiva is the mirror of Shakti, and Shakti is the mirror of Shiva i.e. (A) by using the world around us (Shakti mirror) to helps us firstly, in knowing our entanglements, and secondly, in freeing ourselves from her luring clutches, psychologically. Then we reach our Shiva nature; and (B) we can use our Shiva mirror to constantly experience that – 'now, after realization, Shakti is no more a bondage or entangling factor, but, a beautiful extension of our own pure Is-ness, Consciousness and Bliss'. Thus, we remain the same 'blessed and enlightened' one, in our Shiva state, even along with Shakti i.e. even when we have to interact with the world around. II 38II

Shiva being the complete non-entity, no-'body', no-thing, and no-'person'-ness i.e. absolutely All One, (and that is why 'ALONE' in the truest sense), how can He ever enjoy anything when there is no two-ness as the enjoyer and enjoyed and not even one-ness ? So, He, to get the feeling of enjoyment expands Himself in the form of this universe – the Shakti. So, whatever frolic He can do, whatever expression of Self-love is possible, it happens only through His Shakti. Dnyānadev, the wonderful poet that he is, expresses this fact, that, just as the waves rise on the surface of the sea and, as if embrace the sea, or, when the sea feels like embracing itself, has to do so by forming arms of its own waves, so also, Lord Shiva, when wants to enjoy, embraces Shakti, as if they are two, and He enjoys all that, as though, He is enjoying 'food' made out of His own Self. In this way, every particle of the universe is full of joy; 'eating' the joy in itself, and there is Pure Bliss all over, felt in every nook and corner of the world. But this marvellous dinner to be enjoyed by the Lord, there has to be the universe, stretched around by the Shakti. Without this creative movement of hers, the Lord is back to be No-'THING', No-BODY and No ENTITY as such. Then, all the scene of enjoying the dinner through Shakti, vanishes into pure nothing-ness.

Ordinarily, in an Indian lunch or dinner there is a main dish and also a side dish – like rice as a main dish and curry as a side dish – and we mix those two to make a tasty meal for us. Similarly, Shiva and Shakti complement each other. The Lover Shiva is the main dish and Shakti is like a side dish, who needs His base, His support to expand as the universe and she does so to please Him. They as though mix with each other and make a wondrous food for themselves. There is never any duality, and yet, all that makes up a full enjoyable couple, enjoying each other for food.

Again, let us remind ourselves that this Shiva and Shakti Leela (sport for joy) has to be understood not only on the universal level but also on the individual level, and this we can, when we observe the life and living of an enlightened person; and in contrast we also have to see what happens in the lives of us, average persons. This will also help us to understand the pure content of Amritānubhav, which has a far deeper content than its poetry.

When one's outlook has completely transformed because now no 'person'-ness can attract him, dominate him or get things done from him for the benefit,

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expansion and stability of that 'person', that 'entity' which had so far completely occupied the space of his being; now, his mind is completely cleansed, completely freed from the 'psychological thought-process'. Now whatever remains is 'pure Existence', individually and also all around in the world. This is enlightenment, and it creates a smooth outflow and inflow of only Existence (Sat- सत्), Consciousness (Chit - चित्) and Bliss (Ānand - आनंद). Both, the universe and the enlightened person are now of the same nature and, through his breathing the universe breathes, and through the universe he breathes. There is no 'person' to create any hindrance in the interaction between this purest soul and the world around him. So, why should he look at the things in the world as something to be stolen or earned, to be brought home and possessed, to be kept for his personal and family enjoyment etc.; and for that too, why will he fight, compete, do tricks to fool others, deceive others and all that? The whole field of existence is full of vast space, silence and unlimited joy for the enlightened one, whether he is within himself or with the world. Nothing can now disturb his inner equilibrium and so, just as, after doing hard work in the field since early morning till late afternoon, a farmer – a toiler, sits under a tree and eats his simple meal and observes the bright sunlight around, the trees, the fields, the sky and the vast landscape that stretches around; and there inside him and outside – just the whole Existence is stretching into distant horizons and immense skies; so also, this enlightened person in his every moment, along with the scene around him full of silence – all become one, all mixing into each other and offering that as a meal full of peace (swallowing him too into its vastness), offering as food for the universal God.

This is the daily 'moment to moment' experience of the enlightened one; and even though his bodily age advances, his previous mind-set and way of life remains taken away by the growing divine light of Consciousness. He is always the New Man; and that divine light is the one and only non-dual reality for him all over life. The beauty of this immortal food or nectar (whatever you call it), goes on being deeper and expressible through him as long as he lives in this body, and thereafter too.

After having said this, we need not talk about what happens at the ignorant level. It is obvious that though both of them live in the same world made of the five elements (earth, water, etc.) and though they both have the same type of human bodies, what a world of difference is there, between the enlightened one's life and that of the ignorant. II 39 & 40 II

Owis 41 to 50

How Shiva and Shakti are one is now being described through a bunch of similes. (1) Just as wind and its movement are one and the same. (2) Gold and its glitter are one and the same. (3) Musk and its fragrance are one and the same; they can never be separated. Musk, if not fragrant cannot be called Musk. (4) Fire means its heat, always! In the same way, Shiva and Shakti are never two. II 41 & 42 II

Suppose day and night visit the sun, what will happen? Obviously both of them will vanish into the glory of the sun. Similarly, when a person is enlightened, he realises that he is not the darkness, dullness and all the unending cycle of dualities like pleasure / pain, birth / death, good / bad, virtue / vice, attraction / repulsion, rich / poor, etc., which is the 'night' part of our existence – and the so called knowledge, stability, victory, beauty, health, achievements, etc. of our human

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existence; in which we feel it worthwhile to live in this world. This may be the 'day' part of our mundane existence which in fact lures us more, binds us more to our 'person-ness' and keeps us all the more away from our True nature, which is unfathomably Blissful. When we persistently and austerely observe both these in the light of a 'choice-less' awareness, we certainly can free ourselves of that 'me'-ness, that petty individuality. (Choice-less awareness is mainly (i) to let pure, impersonal 'awareness' prevail in your consciousness (ii) not being preferential, because preferences are 'me'-based (iii) NOT being judgemental as this is good, this is bad etc.) Remember, this has to actually happen, not just intellectually, and that too not just for a minute or an hour or a day, and that too not when we take some drug or follow some 'system' of meditation or recite a particular Mantra or do some specific worship.

That 'freedom' from one's own 'me' and the psychological thought-process full of duality, distance and a 'not-me-feeling' about all others; and the never-ending stream of anger, hatred, hope, desire, loneliness, comparison, conflicts, fear, sorrow, jealousy, etc. – the whole mental world projected by our own 'me' and 'mine'; – that 'freedom' is the 'sun'; the never-fading glory of our pure Existence and Bliss. With that glory of our own, now there are no two worlds to live in as (i) the universe created by God and (ii) the reality created by our 'own personality', our family, society, ideologies, relationships, and the tea-pot storms of that petty little individuality, living as a tiny-mini part of the whole human world, constantly moving on the periphery of a measured circle, and never trying to blow out the centre of that circle called the 'me'. That is called "the 'night' and the 'day' entering the glorious land of the sun of our True Nature". That sun swallows them both and then, that 'world of our individual projection' based on the original God-made universe,(which is actually only a frolic of love of the Lord), – that projected subjective world is wiped out from our psyche. Then all the differentiation between the 'inner' and 'outer' having vanished, there is no need for the enlightened person to ponder over, pray, worship or get rid of anything as non-self. Everything, his every breath and every movement, is constantly a wave of Love rising and falling on the ocean of Love which he himself is; whether you call Him Shiva or His servant or lover (Shakti). II 43 II

Then at that point of no return from the state of enormous Peace and Bliss, there is no room for all those explanations which put forth the theory that "In the beginning there was nothing and then, out of the primal sound of AUM (ॐ) this universe was born creating the individual with his waking (A), dreaming (U) and sleeping (M) states; and on the collective level as the creation (A), sustenance (U) and the dissolution (M) of the universe". Once that highest point, the pinnacle of human growth or enlightenment-(whatever you call it) is reached; – once that sun rises in your life never to set again, then, the whole purpose, even of the Vedas, and of the theory about the universe starting with OM (AUM) etc. have all served their purpose and have to become dumb. The complete inter-mixing of all universal and individual existence in Shiva, or of Shiva into Shakti, like the Gangā entering the sea or of the sea absorbing the Gangā – that makes everything unspeakable for that Dnyāni person; so much so, that in front of that wonderful actuality of his life, even the OM (AUM) and its all pervasiveness becomes a 'point', just a point which has its origin in this unlimited, immeasurable 'Shiva-Shakti' Existence of our enlightened friend. So much is he the 'all' and 'beyond all'; that the beginning of the universe with OM and the all pervasion of OM thereafter – all that knowledge also

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sounds alien to him. He has reached such an indescribable and unapproachable state of consciousness. II 44 II

There are now no names and no forms. If at all anything is, it is the uncountable waves of energy (Shakti); and these waves, rising on the surface of the ocean of Pure Existence, the no-'thing'-ness, (Shiva), and swallowing all and everything that our psychological ('me' based) thought had projected and pervaded our life with – these myriad ideas, projections and the multiplicity of outlook which had crowded our life, engulfing and choking our whole being with them, not allowing us to feel our own Real Self. Now, in them also the Dnyāni sees, only the Shiva principle and His glory called Shakti.

Dnyānadev again through his poetic style gives a real 'cool' expression to all that by saying, "What else will the Dnyāni do, but to create a lovely sweet dish out of all the names, forms and multiplicity? And then, he eats it up and feeling extremely satisfied, he first bows down to that divine couple of Shiva and Shakti." This is the remaining part of the Dnyāni's bodily life viz. to feel grateful, happy and to feel an undivided love for all and no trace of duality! II 45 II

There are four levels where speech resides in our body. (i) The innermost centre is the naval (there the speech is in the form of 'no sound' or say pure sound). This is Parā - परा - just a vibration. The second is in the heart (Pashyanti -पश्यन्ति - unworded feelings). The third is in the throat (words formed, but not spoken- Madhyamā - मध्यमा); and the last is loud speech from the mouth - Vāni-वाणी . But Shiva and Shakti cannot be described through any of these. In fact, after enlightenment, there is no difference between the Lord and his devotee, whose life itself is the expression of the Lord's love and it is so marvellous and inexplicable, that you cannot say that this much of his life is of the devotee and that much of it is the Lord's presence, just as you cannot say where the river Gangā got lost when there takes place a universal deluge (Pralaya-प्रलय). II 46 & 47 II

Similarly, at such times of deluge of all elements, there is so much expansion of the 'universal space' that the 'air' element, as if, hides itself into a tiny corner of those skies, and the thousands of suns that shine all over, swallow up the glory of 'our' sun which right now seems so bright for our earthly operations. In the light of those suns all over, can our nights show up as nights? No dear! The nights themselves become light, and everything is so visible that we feel that eyesight itself has swallowed up all the nights and they have been converted into the bright glow of our eyesight. II 48 II

In the same way, when a person is enlightened, he is no more a particle in the vastness of the universe. He himself is the whole. He himself can feel that the Lord has constantly embraced him. In that embrace he need not even feel that he is the Shakti and the Lord alone Shiva. All differences vanish in the supra-physical light of his own consciousness, which spreads all through the universe as well as inside himself too. How to specify that this much is Shiva and that much is Shakti? Dnyānadev says "Just by choicelessly being aware of one's conditioning, and through meditation, and by just dropping and disallowing one's petty little existence of 'person'-ness, thus remaining in the emptiness of the pure 'is-ness' which underlies all existence, I entered this state where now there is no observer, nothing to observe and no journey to be taken from here to there. Just one step I took, the step of not identifying psychologically with the 'entity', the 'person' created out of heaps of conditioning. Thus, I was free from my fragmentation. Now, in my remaining life, I only prostrate and salute that Divine Couple. But now, I am not

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separate from them. With my being, and taking along this world, I bow down to them. Though there is no 'worship' and no 'worshipper', this worship – this deluge of non-dual Bhakti goes on." II 49 II

Dnyānadev, through his deep spiritual presence, is again taking us into the stream of Shiva-Shakti, and describing two important things in one and the same owi.

(A) In the non-enlightened state, every individual (human, animal and others) is moving in the universe with the expectation of getting sensory pleasures and hence connects with the objects through the senses. In this process, there is always a duality of the 'knower' or 'enjoyer' who wants to have the particular pleasure from the thing 'known' and 'enjoyed'. For example, a bee sits on the flower to get honey, a deer eats grass to satiate its hunger and so on. Every contact through the senses with the objects thus creates the receiver at one end and the pleasure received from the object, on the other.

Then again in the human society, on one hand, we aim at getting sensory satisfaction, and our bodily needs too are to be met with; but on the other hand, we also have a vast mental world full of ideas, rules of behaviour, codes of conduct and conceptual ideologies to be fulfilled, which give us the pleasure of 'achieving' something like prestige, fame, pride and 'ego satisfaction'. This variety of psychological demands is literally endless and it is rooted in all levels of humans, from the rich to the poor and from the erudite to the ignorant. Out of those ideas – whether age-old or modern, we choose some, according to our capacities, budgets and sanctions of social values, as per our reality as to where and among whom we live, and to what class and family we belong. We spend all our lives in search of and for the fulfilment of these aims, dreams and aspirations.

This, all the more adds to the multiplicity of our God-given physical world. This is the social and psychological world erected by humans in the midst of the God-made world made up of the 5 elements viz. earth, water, fire, air, space, and the variety of natural environment born out of them. And so, while passing through the stream of the same 'Shiva-Shakti-world', we humans constantly carry a load of duality on our hearts – the dual way of looking at things as the 'Vedaku'-(वेदकु)-the knower and the 'Vedya'-(वेद्य)-the known. But this does not stop only at the physical level. While following our aspirations and those of our people (family, etc.), we psychologically create another duality called the thinker and the thought. We create a 'person-ness' inside us who can think, feel, acquire knowledge and who, (we think), can be shaped according to our ideologies and concepts of goodness, culture, morality etc.

But truly speaking, our own stream of thoughts, with all its impurities – i.e. our own psychological process has given birth to this thinker, this person, this entity, who feels "I am 'this', but through time, through education, etc., I can be 'that'." But 'this' or 'that' is totally our own projection, our own creation. And we being always a limited existence not only biologically but also inwardly, thinking ourselves to be a 'Mr so and so' with a bundle of ideas dragging us into various activities, and during that movement trying to be a 'slightly better' but still, equally a petty existence, can we ever be a whole, non-personal, unlimited, vast, all-inclusive consciousness ? So, apart from the physical duality of the knower and the known, there is this psychological duality stretching into infinity and dragging us along – into a vicious circle.

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(B) Now, what happens due to that flash of awareness which shows us how we are really dragged into this stream of knower -Vedaku-(वेदकु) and known -Vedya-(वेद्य) on both those levels (physical and psychological)? The first thing that happens by this flash is that, we realise exactly what we need on the physical level, to create a reasonably satisfactory and clean life for the body, and we also realise that beyond the basic requirement, whatever we collect for us to enjoy, is only due to our psychological pressures like desire, fear, jealousy, comparison, hatred, ambition, etc. So, because of this flash of awareness, now on the physical level also, we feel suddenly relieved because of our understanding, that, beyond a certain limit we need not allow that stream of things to drown us. We stop 'drinking that un-necessary water' – as Dnyānadev puts it – of the 'knower' and the 'known'.

Since the disorder on the physical level is the effect of that psychological thought-stream and its pressures, we can now see with clarity where and exactly what goes wrong, what pressurises us and makes us a victim of our own thoughts of jealousy, anger and all that. Thus, the whole of the subconscious and unconscious layers of our mind are revealed to us in the light of that awareness; and when we are choice-less about everything, there is no question of being inclined towards our own idiosyncrasies which were forcing us to 'choose', and which were the cause of all the pressures and disorders.

If this kind of growing light of awareness shines unbrokenly in our hearts, then that itself is the stepping out of the stream of psychological 'Vedaku' and 'Vedya' duality; because, now the thinker is not created and pressurised by the 'choiceful' activity of psychological thought. Rather, the thinker himself was that stream of thought and in the light of awareness, one stops 'drinking the water' of that psychological stream and, Dnyānadev says, in that process the thinker vanishes along with those fragmented choices of the psychological level, just as a creeper dries and falls when its watering is totally stopped. So the division as the Vedak and Vedya also disappears. This is enlightenment.

Now living in the same world, one is a new being, the earlier psychological nest being dropped from the tree of life and broken forever. Now one lives life from moment to moment, rejuvenating oneself constantly and never splitting oneself into the duality of 'the knower and the known' and then life as a whole flows through you and also through the universe, lilting the song of pure divine existence. II 50 II

Owis 51 to 64

Now the last bunch of owis (51 to 64) takes us to still another dimension, each owi being an original and fresh well-spring of the divine nectar, as suggested in the title of this treatise. Dnyānadev had, in the very first owi of this chapter paid obeisance to the Divine couple – Shiva and Shakti. Now, towards the end of this chapter, he is explaining how, even without any duality having remained between him and his Lord, this 'naman' (नमन), this obeisance takes place.

For this we will first take up owi 60, in which Dnyānadev says, 'I don't at all feel that Shiva and Shakti (the waves of energy forming the universe), are any different from me. This is so because, at the level of consciousness the enlightened person expands so much, that he takes the whole of the universe in his fold, and he constantly enjoys the feeling that the Truth (Shiva) has taken him in His embrace – in His own pure existence. Yet, as long as the devotee operates through his body, there is a constant flow of love, and the feeling of being surrendered at the feet of

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the Lord is felt in his heart. That is the way the obeisance takes place without feeling any separation from Shiva and Shakti. II 60 II

To add to our clarity of this, Dnyāneshwar supports this by giving many similes between owis 51 and 59.

(1) When the duality of the knower and the known has vanished because, the devotee has entered the state of universal consciousness, and also the psychological pressurisation by splitting the thinker and the thought has now entirely stopped, then the whole concept of duality has lost substance completely. So, Dnyāneshwar says, 'If I still say that I am a separate entity doing the 'naman' (obeisance) that will be like creating an artificial duality between Shiva-Shakti and myself. But, O listeners, says Dnyāneshwar, may I tell you that yet a 'naman' can take place which is like an ornament worshipping Gold, out of which it was created. I am the darling baby born as the replica of the divine love of Shiva and Shakti, the primal source of all existence. Gold by itself does not look as attractive, as it does when shaped into ornaments. So you may call my 'naman' as an added act of beauty to the already beautiful frolic of Shiva-Shakti.' II 51 & 52 II

(2) When we utter the word 'speech', that utterance can come about only when we make use of that power of speech and not otherwise. But does that spoil the one-ness of them i.e. of the word and that power of utterance called speech? No, certainly not. II 53 II

(3) We call the ocean by a masculine name (सागर in Marathi), and the rivers Sindhu and Gangā we treat as feminine; but in their union, what we find is all water. That water has no gender-division as male and female, isn't it? II 54 II

(4) When the sun illumines all objects, there is a difference between them and the sun. But with its own light the sun can be seen, and at that time, is there any difference between the light as the illuminator and the Sun that is seen in that light? No, the two are really one. II 55 II

(5) On the full moon night, the moon looks bigger, and much more light is spread on its own body; but that light and the increased beauty of the moon are not separate. It is because of the light itself that the moon is looking beautiful. Similarly, a lamp and its light are the same, and we do not need another lamp to show this first lamp. II 56 II

(6) The lustre of pearls is a part of them – never separate from them; and makes them look more beautiful. II 57 II

(7) When we write the Sanskrit letter ॐ (OM), it has three and a half lines; but the lines don't tear off that letter, but in fact keep it as a single whole! Also the letter 'ण' has three horizontal lines but all together make it a single letter. They do not divide it. II 58 II

Dnyānadev says, "Through all these examples, the point which I want to convey is that the wholeness, the one-ness of my pure being and also my non-duality with Shiva-Shakti, both are being experienced in my own existence. When this realisation is in no way disturbed, even though I bow down to that divine couple, why should I not enjoy paying them my obeisance? Just as the complete one-ness of water of a lake remains intact, though there are ripples rising on it; then I should say, let the water enjoy the little buds of ripples and actually smell their fragrance. Why should we stop it from doing so? Let the water be like a prince who has, as if, been offered hundreds of fragrant buds (of its own ripples) in a beautiful bowl, and the prince (the water itself) is enjoying the fragrance of those buds (ripples). In the same way, my God and his power (SHAKTI) are always dear to me.

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I love to offer them my obeisance, though now I have entered such a state of consciousness, where I feel complete one-ness with them. Still, as long as I am in this body, I will love to play the role of their devotee. Why should there be any resistance to that, as long as there is not only 'no-duality', but in fact there is an added beauty, one-ness and love, overflowing in my heart, when I do so." II 59 II

So, we need not expect that the enlightened person, after his one-ness with God, drastically drops his naturally beautiful role of a devotee. Here, Dnyāneshwar Maharaj has overtly expressed a very fundamental point about the state of consciousness of one, who has reached the pinnacle of the spiritual expedition. The point suggested is that, though certainly his psyche is completely free from the clutches of conditioning, fragmentation and 'person'-ness that had created all the sorrow etc., yet, the disciple's mind is full of love for his Guru, and his very existence always is immersed in non-dual service of his beloved Guru.

Now, we have to bear in mind that (i) a deep spirit of enquiry and (ii) a readiness to do whatever is required to keep oneself focussed on this journey towards Truth, and also (iii) a capacity to explore and learn from the guiding 'torch-like' statements of those earlier travellers of Truth, who have grounded themselves in Truth in this very life, – all of these inner qualities (i, ii & iii), are needed to take an actual (not just theoretical) journey through a treatise like Amrutānubhav. Yet, after emancipation in the remaining life, there is neither the arrogance of being God Himself, nor is there a vacuum. In fact, a very complete life with an added beauty and frolic of non-dual devotion is lived by the enlightened person.

Even after reaching the pinnacle, the in-built modesty, devotion, love and unshakeable one-ness with Truth, and a complete dissolution of the 'psychological thought'-structure – all these inspire the enlightened person to still continue (as in earlier stages), to shower his love on his beloved Lord (and Guru). Of course, there is a drastic transformation in the nature of worship. Earlier it might have been as a discipline, but, the dawning of the glorious universality of consciousness in this very life, creates such marvellous moments that the devotee's mind and heart continuously bathe in the pool of undivided love for the Divine. There is a timeless frolic of worship going on in the body of the devotee – who now lives in an entirely different dimension of existence. This, the poet-philosopher Dnyānadev has expressed in these 60 owis so far, and now we take up the last owis of this chapter. (Owi 60 was also taken at the beginning of this section). Dnyānadev concludes, "Thus, with an all the more overflowing love, I am bowing down to my beloved Shiva and Shakti."

A question may arise, 'Why is this love and devotion after enlightenment different and why more overwhelming?' The answer to this is that, before, as a traveller towards Truth, when a person prays, there are three types of feelings :– (i) An out-cry to the Lord asking him to save you from the sorrows engulfing you and eating you up in your personal life (आर्त)*, or, (ii) your extreme curiosity and thirst for learning about Truth makes you pray to Him, so that He should reveal to you all the secrets of the spiritual mysteries (जिज्ञासु)*, and, (iii) since your strength in the world is very limited, like, may be you are poor, or, that your material attractions of sensory pleasures or your craving for fame and prestige make you a very weak seeker, or no seeker at all; and so, you think that if God supplies you with all those things and fulfils your wishes, may be you will give more energy, time and focus to your spiritual quest and so you go on praying for those demands of yours (अर्थार्थी)*.

* (Bh. Geeta Ch. 7)

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So, in your ignorant state of mind, your prayers are supplications, having some demand, some motive, all the time. In a little advanced state, may be, you just ask for one thing called Moksha - मोक्ष, (liberation), which, you think, will solve all your problems. But that too is a 'demand', isn't it? And it equally contains the entity called 'you', the petty little existence as 'Mr so and so'; and then 'your' sorrow, 'your' quest, 'your' demand, all that is there. So, that prayer and devotion is, still, an outcry from the 'me' itself – from your self-projected 'me' ness, who feels he is in bondage; howsoever innocent and howsoever good-natured, cultured and noble-hearted that person may be! But, in true spirituality, that too has to be dropped, to take the quantum leap into 'nothing'-ness, 'nobody'-ness; and then, you can live an entirely divine, timeless life of pure Existence, ultimate Wisdom and an overflowing Bliss.

Here, Dnyānadev in this section (owis 51 to 60), has specifically elaborated the state of mind of the enlightened devotee, which suggestively points out (i) The difference between an ignorant man's thought-bound existence and the undivided non-dual love of an emancipated soul, and, (ii) he elaborately points out what enlightenment exactly means, and how that state completely makes such a person 'God (Shiva) Himself '; and (iii) naturally from within, how his consciousness has transformed from individual 'person'-ness into universality; and then, (iv) the added beauty of the non-dual devotion of the 'outwardly human but inwardly a Godman's life' (of that enlightened person) is shown through owis 51 to 60. II 60 II

Now let us take up owi 63 first.

It says - This complete one-ness with Truth has taken place only because of one step which I took, viz. – completely surrendering on the Lord, all my 'me'-ness, my 'person'-ness, my identification with the human ideological world of psychological structures and concepts. Those were thrown on to me ever since I was born – and that happens to every human being; and we completely take up that image thrown on to us by others as our true self, and start living entirely for the well-being of that image. But, why do we ourselves contribute to it and take it as our only existence – as if without that 'we' are not, and the 'world' is not! So, as a true disciple, I went into the whole matter – not as an 'observer' trying, from outside to change his own story – because – here the 'observer' himself is the 'observed'; he himself is his life-story, and he himself is his psychological structure! Then I understood what my Guru had to say about this and what all earlier wise men taught. And may I tell you, the only thing we have to do is to just drop from our consciousness – this identification that 'I am this 'person' with his biological and psychological paraphernalia'.

Once you are aware of this fact, that awareness becomes the never diffusing Divine light for your entire further journey. You don't actually 'do' anything. But, you 'actually' (and not just 'intellectually') realise and feel that so far we were entangled in a shadow play. That way of life was like measuring and identifying with our shadow, which sometimes looks small and sometimes very large, sometimes out of shape and sometimes lost under our feet. Does that have any impact on our body? Similarly, the image thrown on to us as 'Mr so and so' is not ourselves. It is an image, just a shadow. Why do we embrace it? Why do we give our whole existence, life after life, to decorate it, to glorify it and feel puffed up when the image is glorified, and feel depressed when the image is not attractive to others?

That very realisation was the first step, that opened the door of my own heart, and I found that the Primal Truth, Shiva, was always there in my heart; in fact 'I' WAS 'THAT'. So, I only surrendered my shadow-like 'pseudo'-existence at the feet

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of the Lord, and now I am His beloved. He sees His own extended joy in me and I feel Him in my presence. II 63 II

Here one may feel that if things are so easy, why don't they happen to us? But it is a 'journey', and it has to be conducted with earnestness and faith, with a pure and true learning-mind and an urge not to stop, till the Truth is realised; and only then, at the end, you can say that the first step proved to be the last step. But, if in the worldly attractions you get so much lost on your way, or if in your own psychological entanglements you get so caught, that the 'person'-ness in fact becomes a much more hard-and-fast reality. That makes it impossible for you to even continue the journey in full dedication and earnestness, and you can never even think of reaching the pinnacle. Then, things remain only theories and day-dreams for you. You just imagine that you are a Sādhaka, you join groups of similar-minded people, and then you are walking the path of sheer mundane-ness. You only keep on reading books and life stories of the masters, but continue to be engaged in your 'personality prison'. It is like the parrot in a cage repeating the word 'freedom', 'freedom' but happy with his chillies, guava and pomegranate seeds.

To expand his point, Dnyāneshwar gives beautiful similes again. He says, (1) when we look in the mirror, we find that there is our reflection. If we keep the mirror away, where is the reflection gone? Obviously, it has, sort of, merged in us; (2) when there is wind, there are ripples on the surface of a lake. When the wind stops, where do the ripples go? Obviously, they get mixed up with the lake. Or (3) when we wake up from sleep, we are back into our own presence as before; nothing new happens. It is all one existence of ours.

In the same way, I just totally dropped my feeling that I am a separate person; that I have a certain identity, and all the paraphernalia collected by me in my brain and mind; and I stopped giving any continuity to that idea. That's it! I perfectly lived that pure 'nothing'-ness, not feeling lost without that entity of 'I am so and so'. Only then did the non-dual true prayer, true worship of Shiva-Shakti took place in me. That Itself was true life – the holistic, non-imaginary, non-projected existence, with Divine wisdom and an ever-flowing stream of bliss. Then actually Life began for me in the non-dual cosmic consciousness, and in a complete one-ness with my Lord. II 61- 62 II

The word used here by Dnyānadev is 'Buddhityāge' (बुद्धित्यागें). Let us go into the detailed technicality of the word. 'Buddhi' (बुद्धि) or 'Vidnyān'(विज्ञान) is called 'Jeevatwa'(जीवत्व) and so, 'Buddhityāge' (बुद्धित्यागें) means dropping this 'petti'-ness completely, – this fragmented existence as a 'me'. This habit-pattern of belonging to the human world of people, societies, families; and constantly living too much of a personalised life for ages and ages – that cycle has to stop somewhere. It has to be given a brake. This can happen only at the level of consciousness. There is no point in 'doing' anything as such. What is required is a transformation in the area of feeling and understanding.

Once the psychology undergoes a revolution, the physical life is lived in tremendous order, beauty, peace, health and bliss. But one has to actually allow that revolution to happen, and when we say that 'it is not taking place', we should know that we ourselves have created hurdles and built walls in its way. Some people rebel against some such ideas but they create another entity – slightly modified, a new set of ideas. But, the complete freedom called emancipation and enlightenment is not just a rebellion or opposing the old pattern and creating some

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new ideas. There has to be a complete disillusionment, and also a total residing in Truth; – never-fading dawning of Divine light!

In owi 63, The following simile is used –

Just as salt, when thrown into the sea does not insist on remaining separate from the sea-water, and then it can be called 'sea' itself, because now it has no separate existence as salt particles; similarly, I completely gave up my identification with my separate entity, my 'person'-ness. I realised the futility of living a life of fragmentation. I also realised that it was only a superimposition as an outcome of social norms and our psychological surrender to those ideas. So, the freedom from that wrong psychological structure was the only step. Once, I remained in the light of complete awareness about it all, I realised the falsehood of it. I stopped – completely stopped taking the wrong turn! Of course, it needed some time to cross over to the shore of wisdom, but once there was the flooding of that wisdom in me and all around – in my total life – I realised in fact that there was 'no other shore' as such. Now everything was Shiva as the basis, as the ground of all existence, and Shakti as the wondrous manifestation of the varieties called Life. II 63 II

(i) When the trunk of a banana tree is peeled off, leaf by leaf, finally there remains nothing. There was only space enveloped in those layers of leaves, and with tearing of all the leaves, the inner enclosed space gets, as though, liberated; and mingles with the outer vast space.

(ii) The word used in the owi is 'Rambhā-garbha' (रंभागर्भ) which is also interpreted as camphor (It is believed traditionally that camphor is found inside the banana trunk.) Just as after camphor burns, no remains of it are left over, not even ashes. It burns out completely and vanishes. Hence Dnyānadev says, 'By entirely mingling with my own True nature of Shiva and Shakti as complete, whole, true, non-dual and almighty, I, as a person of this world, vanished completely, like the cakes of camphor burning and vanishing into absolute nothing-ness. And yet, a fragrant leftover of this existence called 'Dnyānadev', will give pure joy not only till the body exists, but also beyond, for ages and ages. II 64 II

The salient points of the 64 owis:–

(1) Truth is indivisible and whole.

(2) It not only timelessly exists, but loves Itself and has a tremendous potential to express Its love for Itself.

(3) When the totally silent and formless Truth, (which Dnyānadev calls Shiva) has rising passion in Himself, the waves of that passion are called Shakti (Devi) or the creative energies of the Lord.

(4) Like waves on the ocean, they start rolling on the surface (i.e. Is-ness) of Shiva and the universe slowly appears, like a baby born of a loving couple.

(5) As long as man, while living, feels this pure joy, one-ness and ecstasy, his life is whole.

(6) But with a continuous interaction with the world taking place, somewhere the contact with this majestic true Love is lost, and things start appearing exactly the opposite. Instead of feeling the universe as an expression of our own Self-Love, we think we are a petty person living in this vast universe with a set of ideas filled in our psyche and we start following those idea-based patterns. The timeless presence of ours is seen as an 'entity', bound by time and space. The Shiva presence becomes completely invisible and the Shakti and its apparent variety

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lures us to such an extent, that we remain a confused person and the wholeness is lost sight of.

This reversal from wholeness to fragmentation has to be constantly observed without taking upon ourselves, another fragmented entity called the 'observer'; then only the things are set right and such person's life is illumined with his original vision of Shiva and Shakti having a lovely frolic in the play-area of his own heart. The only thing that has to be dropped is the idea, 'I am a person, small or big, rich or poor'. All those are only ideas, our own projections, with no reality as such. If one truly, passionately realises this, and travels with purity, patience and passion, he can, in this very life, reach the point where he himself is Shiva.

(7) Dnyānadev offers obeisance to that Shiva-Shakti principle. This suggests that (i) the most valuable quality of the human heart is 'gratitude'; and it remains, even after the journey back to the source has been completed. (ii) A non-dual relationship with the Lord continues and as long as the enlightened person lives in this body, he enjoys offering flowers of Love at the Lord's feet and himself being the Lord's lover- the Devi. (iii) Since Devi is not a different entity, obviously the devotee too is not anyone apart from the Lord. (iv) You cannot ask why this happens, because, the only answer can be that 'because of Love it happens'; and it happens very naturally that the devotee constantly surrenders his existence to the Lord, as waves offer themselves to the ocean, as flowers bloomed on the tree naturally drop at the feet of the tree and as the Gangā , once having reached the sea, still keeps flowing into it; and the oceans having received all the waters of the earth give back that water to the clouds to again shower on the earth in the form of rain . The marvellous story agelessly continues. Hence, the fragmented existence and thought-bound human struggle is just a storm in the tea-pot, and, with tremendous passion and deep urge to merge into Truth, man can get rid of all those storms!!!

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CHAPTER 2

In Praise of the Guru

Now Dnyānadev is praising and bowing down to his beloved Guru Shri Nivruttināth (निवृत्तिनाथ). The river of his poetry and his love for the Guru is literally overflowing, and though he praises him in a variety of ways, each word is full of Truth and Divine experience, and not just hollow praise. The disciple, though equally enlightened as the Guru himself, still can retain all the modesty; and without damaging the non-dualistic state of consciousness, they can still maintain an outwardly simple, beautiful and virgin relationship of a fatherly Guru and the innocent child-ness of the disciple; both of them being the 'idols' made up of the same gold – viz. Wisdom and Bliss. No mundane relationship can ever depict what this spiritual oneness and devotion contains.
Let's all enter that supra-mental province of Dnyānadev's glorious inspiration, and be one with him to feel the quality of his whole existence as the enlightened yet faithful and dedicated disciple of Shri Nivrutti.

Owi 1

Dnyānadev says –

Now let's praise our Guru Shri Nivruttināth. The first thought that arose in my mind is that ShriGurudev is so full with various sādhanās (austerities) and exact remedial tips for the disciples according to the problems and hurdles they face in their spiritual journeys, that I can think of him as the 'spring season' for the forest of all those trees of 'sādhanā'. Just as all trees bloom with wonderful flora and fauna, especially during the spring season, so also we progress and prosper spiritually under Guruji's guidance. Since Guruji is completely mingled into final Truth – the Shiva principle, he is not the body-mind complex. He is as formless as the Truth itself – yet – since he resides in his human body too, it is easy for us to interact with him and, in that sense he is the incarnation of Truth and Compassion.

If he was only Truth (without compassion), he would not have suggested so many remedial tips to our grief-stricken petty existence; but because there are seas of compassion in his heart, he lives for us only, as though taking us by hand to the state of emancipation.

This he does because, the Mahāvākyās (Final Truths) declared by the Vedas – that final instruction, can be imbibed in us only when Guruji utters them in our ears as his only order to us – "Do what you will, but for heaven's sake be free. Because, freedom, truth, wholeness & non-duality, itself is your very nature".

This thread of his order stays in us unbrokenly and these are lasting truths (i.e. these unbroken threads) or Gospels of The Vedas, which have to be lived in our lives so that we remain in divine bliss which we naturally are. Never does he allow us to fall below that state which the Vedas proclaim as our 'True nature'. Thus, the ultimate knowledge received through his instructions which enlightens our consciousness with that Divine glory is his 'unbroken', continuous order (Ādnyā - आज्ञा), as well as the ultimate compassionate blessing for our spiritual well-being, that no human mind can receive from anybody on this earth, except from the Guru! So no one can match my Guru and his Compassionate presence. II 1 II

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Owi 2 & 3

If a small child is deserted in a forest, he will feel scared and will run here and there, will scream, will call out to his parents, out of fear not only of the lonely and scary atmosphere of the jungle; but also he will have fear out of his own self-projected ideas which, when looking at the fiercely large trees and hearing sounds of animals – will prop up in his mind. In the same way, though our true nature is Pure Bliss and non-dual Truth, yet we have identified ourselves with the idea that we are a petty little human being, tied up to various conditionings and constantly facing difficulties and troubles arising from various situations, and because of that, constantly being swept away by waves of pleasures or sorrow, unfriendliness and stress of various types. Then, as the luck would have it, we come to know through scriptures or wise men's talks that there is someone who, if we call out, will respond and will help us to come out of all this turmoil, and will acquaint us with the ultimate Truth. He is such a one, who can answer our queries as to whether and when there is a complete freedom from all these shackles; and how to go beyond this stressful, fragmented life of ours as a small individual in this vast human society, and in the universe at large. Then, if, with great urge and intensity we call out to such saviour – like the deserted child (in the aforesaid forest), that call is unfailingly answered by my Guruji, and he comes running to uplift us and show us the divine light of consciousness, which then illuminates our inner being. Then slowly our outer life also becomes a wonderful frolic of goodness and Love. Whatever is whole is good, and that can enter our lives only when we drop our ideas of fragmented existence. ll 2 ll

Shri Nivruttināth – my Guru, breaks the forehead of that 'Elephant' of our ignorance about Truth, and gets all the pearls of freedom, contained in the Elephant's head; and makes a wonderful feast of those pearls of emancipation for us to enjoy. Now in this metaphor two traditional ideas are involved. The word used is Mukta ('मुक्त') and in Sanskrit it has a dual meaning (a) Pearls and (b) Enlightened People. The enlightened people are called Swans ('हंस') and in Sanskrit two ideas prevail (a) that swans eat pearls and (b) the forehead of elephants contains pearls.

Now it will be clear that the forehead of the Elephant of Avidyā (ignorance) has to be broken with the help of a Sadguru and that the pearls of freedom contained therein, can be enjoyed only when the disciple qualifies himself to be of the calibre of 'हंस' – i.e. a most discriminating mind – dropping all the attachment for fleeting pleasures and the mediocrity of fragmented existence. Then only, he deserves to eat the delicious meals of pearls prepared by our Guru – the special meals of 'freedom' (pearls of 'मुक्ति') from all bondage.

Dnyānadev says, I bow down to my Guru Nivruttināth for teaching me to be the deserving disciple ('हंस'), and then providing me with the food of emancipation. Everything is done entirely by my Guru i.e. 1) responding to my call when I distressfully cried in the forest of my fearful worldly existence, 2) breaking the head of the Elephant of ignorance (- about my true Nature), 3) creating good ('हंस') qualities in me and making me a deserving disciple & (4) serving me meals of unconditional freedom.

Now one more word used in owi 3 is significant. Suppose we see a dream that we are a child, running hither and thither in a forest and calling out for help, and suppose we are in that dream chased by a violent elephant. After waking we find, that all that was just a dream. But, while we are dreaming all that – the fear, the

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sorrow, the elephant, and the jungle – everything is real. So also, when we wake up in our non-perishable Blissful consciousness, all our psychological projections i.e. conditionings, ideologies, fragmented behaviour, narrow-mindedness and comparisons, all that vanishes. But, as long as we live as that 'person' only, who is full of all those stupidities, that 'elephant' of ignorance is very much real and is chasing us constantly. Hence Dnyānadev calls it Māya-kunjaru ('मायाकुंजरु') - the false elephant, whom we feel to be actual, gnawing and scaring. Later on, when (says Dnyānadev) I developed all the divine qualities taught by Guruji as necessary to have a sustained state of enlightened consciousness, then I realized that the fears, pleasures, jealousies and comparisons – the whole junk of ignorance –were only imaginary, only projections of my idea about myself as a 'teeny – mini' individual and hence, that elephant was only of my 'dreamland', which I was treating as my real life. Hence the word (Māyā = illusion) ' Māya-kunjaru ' - the illusory elephant! II 3 II

Owi 4 to 8

By Guruji's compassionate glance, the very bondage transforms into liberation and once we reach the lotus feet of Guruji, we meet our True Self; and this meeting is such, in which there is no trinity of the 'Knower', the 'Known' and the 'process of knowing'.

In this owi, two things are very well described :– a) You just have to be in the constant showering of Guruji's benedictional glance, because if you waste time and give mental space to any other choices of mundane life – your urge to discover Truth becomes diluted, and your faith and passion become shallow and non-focused. But if you dedicate yourself completely by action, speech and mind to the cause of search for Truth, which is actually right there in your heart but somehow covered by conditioning, then that amounts to being within the glance of Guruji and surrendering to his Lotus feet. (b) Then whatever life you are destined to live, whether as a king or a pauper, an engineer or a housewife, that very life no more remains bondage for you. A tremendous divine space in the mind makes you filled with such freedom, that you neither remain that earlier conditioned person with unnecessary junk of selfish thought and materialistic aims. The meaningless entanglements of relationships and trash events and interactions, never occupy undue space in your inner as well as outer life. A tremendous order descends in your field of activities, and whatever karma is 'yours' (in the sense of either being a part of your destined role, or what will amount to a non-dual worship of the Lord,) such karmas take place with meticulous discipline and with total absence of 'doer-ship'. Thus, every moment of your life drips with divine wisdom and bliss. That is called "bondage turns into liberation" by Dnyānadev. Your total dedication and Guru's unfathomable compassion, together (and I MEAN together) make this magic. Then life takes only a correct turn, never to go back to the pettiness of personality; and, the real 'You' meets himself right here though operating in this very body. Oh! What a transformation takes place in us, only because of a Guru like Nivruttināth! II 4 II

Now, let's take Owi 6 first.

Lord Shiva is the ruler of the universe. But Dnyānadev feels that his Guru is more powerful than Shiva, and it is quite true also. Shiva or Truth being omnipresent, there is no space where Truth does not reside. Yet, we humans suffer, we think wrongly, act wrongly and Shiva does not appear and tell us what is

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right and what is the proper way of living. But, when you come across a wise man – in the sense – an enlightened man – who has mingled in Truth and actually lives that Truth; and yet who has a human body like you and me, he can understand our problems and guide us (scold us also if need be), bring us to the path of Truth, and help us to transform our consciousness (but not a readymade transformation, mind you! You have to do all the hard work inwardly); so that it (our consciousness) can completely hold the Truth and live it! Such light of consciousness we can receive from that Person of Wisdom – the Sadguru, but Shiva though omnipresent & omniscient, does not give us that 'personal'-help! In fact the word 'Guru' contains 2 words:– 'Gu' is darkness and 'Ru' is to remove darkness – the darkness of insanity, of wrong thoughts etc. And so, because of the guidance and blessings of the Guru, we, who ARE in fact Truth, but somehow have lost contact with it – again come back to our source. We meet and actually live our True Nature – our pure Consciousness and Blissfulness. Guru becomes the mirror to show us our true face, and from then on, we can never miss our true identity. II 6 II

And this, the Guru does with such equality of mind that he does not differentiate between a capable student and a dull student. When distributing the 'gold' of emancipation (that is, the most precious thing in the world) he gives it to all his students and, allows them ALL an entry on the path of Kaivalya – 'कैवल्य' – the unconditional total liberation. He himself becomes the guide and the 'caller', the company, the friend and everything, while we are walking on the path. He is like the monsoon showers falling on all types of land – but after all, where will the crop grow except on good, fertile soil with good seeds sown in it?

So, creating a good soil of our mind is certainly our responsibility. Allowing the passion (for meeting Truth) to sustain in our heart, is our responsibility. So, this owi suggests – don't blame the Guru (and also don't blame the great treatises of saints which also act like gurus and give guidance), if Kaivalya does not occur to you. Instead, check in your consciousness what all faults are continuing to exist for ages & ages – like (1) lethargy, (2) attraction for petty and fleeting pleasures of the world (3) lack of patience and passion to learn about the ultimate Truth and actually mingle into it i.e., no passion to liberate oneself (4) giving undue importance to human ideologies and cultural concepts; and spending all your lives to get grounded in those concepts, and not in Truth; (5) wanting to be famous and having a hidden tendency to compare with the Guru, and (6) when you know you are not as enlightened and wise as he or in fact nowhere near him, then, hating him subconsciously; (7) trying to give scope to your 'ego' to establish; this one is the most disgusting habit in the field of spirituality.

So, the student must first learn to be a 'true disciple' by removing all these flaws from his consciousness, and never to blame the judiciousness and equality of the Guru towards them all, who learn under him. But most students cannot free themselves from the inherent animalistic tendency to cling to sensory pleasures, and the passion especially of the human race to 'please the society'; and to use any good or bad means and true or false measures also, to get social acclaim and to satisfy your own egos, so that, you can feel – yes, 'I too am something'! Thus we try to show off in the 'human world' – may it be the world of family, friends-circle, neighbourhood or the public at large. These are typical human mentalities. But spirituality is a science of surrender – (1) to the Guru, (2) to God and (3) to the path which takes you to an egoless state of consciousness. If you are totally faithful to all these 3 together, then nothing can stop you from being liberated in this very life;

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and then you truly and gratefully utter (like Dnyānadev in owi 5) "My Guru is so equally compassionate to all, that even an average or below average person like me, could be free under his shelter". And like in owi 6, you will say that, if Guruji were not there, I would be always continuing in my self-created prison. So, I feel my Guru is greater in strength even than Shiva. II 5 II

'Wisdom' is compared here by Dnyānadev – with the 'moon'. Just as in the waxing as well as waning period, the moon does not shine as a full circle, so also, while living under the clutches of conditioned consciousness, our wisdom is as though in shatters, – never in its fullest glory. But, just as on the full moon night, the moon shines as a full circle with all her glory, and rules the skies with her pleasantly cool and bright appearance, so also, my Guru's compassion and grace was itself the full moon night, which made the moon of my divine Wisdom shine with the fullest splendour. And, now onwards, there is always a full-moon-night for me and my Wisdom. My understanding and my living entirely in the Truth or Shiva – never has to wane under the pressure of human limitations, conditions and its bondage. II 7 II

Now Dnyānadev says about the importance of your encounter with a true Guru. There are three things presumed in this:–

1) You have a tremendous urge to find (a) what is the ultimate Truth behind this universe in which our existence is just that of a 'particle of sand', and also (b) to find if there is not a 'going beyond', a total freedom from the petty 'person'-ness of us, among the hundred and one relationships and their rules, limitations, antagonistic tendencies, comparisons and clashes that are generated constantly; the sparks whereof shake our body, brain and heart, till slowly we degenerate and die. Isn't there a free life? And, (c) there must be a yearning for such a boundless existence and an urge at the bottom of our heart and underlying every thought, instinct and deed of ours.

2) The person should not dry up only at the level of inquisition or curiosity, but actually launch an exploration into the vast field of spirituality through books, scriptures and one's own deep pondering over their substance. He should try to find the contradictions in one's own thought-structure; and also understand one's limitations as to having patience, perseverance and tolerance towards people, to situations and also towards oneself. He should sincerely follow this path as per his own insight, and also learn tremendously about human life in general, without giving too much of a personal touch to things existing in himself or others.

This impersonal-ness, this choiceless-ness is very important. It saves a lot of inner energy and stops leakages like being caught in jealousies, comparisons and hidden fears about many things, like – what will happen to 'me' if I go too deep into the enquiry, or, will my worldly set-up be blown out in the bargain, leaving me to be a nobody on both the plains – the mundane and the spiritual? – such fears make your search of Truth weak and you become lethargic, careless and idle in your search. Also, you should never feel jealous about those who have gone a long way in this journey, but rather have a very friendly attitude towards them – which keeps your mind clean to receive and reflect Truth.

3) If your search is really one pointed, focused, dedicated and extremely faithful and passionate, then only, your encounter with somebody of the stature of a Sadguru has a deep meaning. Anything lacking on your side makes the meeting superficial, formal and less and less meaningful, – as far as your emancipation in

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this very life and a completely transformed consciousness of yours, resulting in an absolutely new and blissful life, is concerned!

But, if we comply with all the three conditions in this very life, then, that meeting being the first step, amounts to the last step. Then, that very point of meeting is the culminating point of your journey. Just as, the Gangā with all her tributary rivers and streams enters the ocean, so also, you and your observations, efforts, austerities, urges, and all that together, mingle into your Guru, for ever to be His, and your journey is fulfilled. Your worldly life and spiritual life are now no more two currents! Truth and Bliss – which are the very substance of your existence, pervade all over Life, beyond time and space. A constant showering of Divine nectar goes on from moment to moment till infinity. Such is the meeting of a very honest, very true 'disciple' and the Sadguru!! ll8ll

Owi 9 to 15

The type of life that we ordinarily live is the variety of things around us, the variety of people, variety of issues and variety of happenings that surround and occupy us. It's a total entanglement of myriads of things; and all our energy, time and attention goes into getting out of that entanglement, and trying to feel some space, leisure and relaxation. But whatever little freedom and relaxation we get, evaporates very soon and, that too is only as an opposite of those crowded moments and hectic routine. And those few people who are probably much more comfortable and relaxed – how do they spend their lives – do they travel along the steep spiritual path genuinely, in the sense, do they reach the pinnacle of Truth in this very life and radically come out of their personality and identification with the ego – as 'I am so and so'? No Sirs. They either feel complacent and insensitive, or go on only to thicken their image about themselves as 'I am the lucky one – in this whole lot of unfortunate people' or, they engage themselves in some specialized earthly activity to fetch them prestige, fame and popularity. Because of such opposites among the people as the 'lucky' ones and the others, 'destiny' unnecessarily gets undue importance; 'status' becomes the dominant factor to decide the 'happiness quotient', and ultimately this whole business called 'human life' – whether as a rich man or the poor one, - whether as the 'lucky one' or the other – is only 'mortality' clothed in temporary labels. All these are in fact the same for all, every one of us having missed out our contact with divinity; with our True Nature!

We saw in the earlier chapter that Shiva himself has expanded as this universe just to express His self-love, but at some point things started looking reversed, looking upside down. Somewhere down the lane, we started feeling ourselves to be an 'individuated consciousness' surrounded by the world – which we think is given to us by destiny, to be called 'good-luck' or 'bad-luck' according to laid down patterns of human ideologies; and, life became a continuous battle against whatever was supposed to be 'bad-luck' or un-favourability. The ultimate principle of Wisdom – the omniscient consciousness of Shiva, thus got reduced to a 'person', interacting with a vast totality of objects (though in the Pure Shiva State, there is nothing called good luck or bad luck). So, on the one hand the 'pure Seer' became the 'enjoyer' of things, but in fact, he himself also was reduced to a 'thing' to be observed and enjoyed (or condemned) by others. The true 'Love Incarnate' who would be the Lover as well as the 'Loved' in the form of the vastness of divine energies, got caged up, and then, no more was he the enjoyer of His own Self-love,

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but became just a particle – an 'entity' to be observed, picked up or thrown away in the horrifying stream of events called 'human life' – with its ups & downs, its comparisons of patterns of being called lucky or unlucky, and such other opposites.

But Dnyānadev says that, this can continue only so long as you are clinging to the 'rod' of being an insignificant part of the universe and of the human society. This is like the parrot who though is blessed by nature to be able to fly, still holds on to the 'rod' called 'Shuka-Nalikā' (शुक-नलिका) which the hunter first offers and then turns it upside down, so that the parrot, seeing the vastness of skies from below, should feel all the more scared to fly, though it has the capacity to fly. So, the parrot keeps clinging to that rod, and then the hunter can easily put it in the cage.

So, if you yourself are inspired to fly in the sky of Truth, and with that urge in your heart, if you allow yourself to be blessed by the Sadguru, that very opportunity no more allows you to remain only a 'pseudo seer' i.e. you no more see and enjoy the objects in the world with the duality of the 'seer' and the 'seen'. Your true meeting with a Sadguru, sooner or later (depending on your intensity), must take you to your Source. Then, your 'self-created' prison-house of this multiple world of things, ideas, concepts and your 'hundred and one personalities' – all being only of the 'seen' category – none of them being the real 'Seer' i.e. the Shiva – all that 'me'-based world vanishes! That multiplicity dissolves in the True non-dual wholeness of your Shiva Consciousness. II 9 II

So, when we see the difference between the vision of an average person about the world and that of the enlightened man, we have to accept that the former has some 'ignorance' – some wrong notion captivating him, making him look at things in a fragmentary way, as if he is the 'doer' and he does the things (the karmas), or, that he is the object of enjoyment. This is a totally 'dual' approach, in which a wholeness of life is never envisaged by him. And 'he' means who? That too is a projection – either of himself about himself mixed with what others think he is – all mixed up images, and thus, human relationships become more and more as interactions between 'images' rather than between 'actualities' – not between what people actually are, but between what they 'think' they are, or what they 'think 'others' also are! So the human world becomes on the one hand a whirlpool of images and on the other hand it is most difficult for anyone to get out of it.

All this, Dnyānadev says, can vanish when you get the opportunity to come under the compassionate shelter of a Sadguru, and if you literally meet him with an open heart and with all your being. That is the only way you can free yourself from all those wrong notions and from the subjective world of each one banging against those of others, and all that multiplicity which Vedanta would term as Avidyā (Ignorance) and its veiling power(Āvaran-'आवरण'), and its projections (Vikshep - 'विक्षेप').

This darkness of Ignorance itself gets transformed into bright daylight, when the bright sun of Sadguru's Grace and wisdom shines in the sky of your consciousness.II10 II

The grace of Guru is like the Gangā. It cleanses the whole being of the disciple and makes him extremely pure on all the levels of his existence. Then the disciple's 'mind' is absolutely pure and overflowing with piousness, his 'speech' is full of truth and wisdom, his 'intellect' has touched the source of all Existence, and his 'whole being' enjoys non-dual 'Shiva'-state of consciousness. Yet the devotee (disciple) does not want to claim to be Shiva. All his life he remains a servant of his

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Guru. So, Dnyānadev poetically describes this attitude of the disciple thus – "The Jeeva-'जीव' (who was ignorant about his pure state), when graced by the Guru, became totally enlightened and purified, but having enjoyed one-ness with God/Guru, yet the disciple now feels that – claiming to be and equating with Shiva will also be a slightly impure state. So, I would rather remain devoted to my Guru and get constantly cleansed up. Equating with Shiva may also amount to a kind of 'ego' and so an impurity; but remaining a servant of the lotus feet of my Guru will keep me constantly under his Grace, so that the Shiva state too (though inwardly present always) will not be able to disturb my purity".

The Guru's praise (in this chapter) continues up to owi 80 – a long chapter – but each owi is not just hollow praise or poetic imagery, but each owi suggests the basic principles of the higher journey upto the pinnacle, standing where, Dnyānadev is proclaiming his own final state; and also in that, giving a full sketch of the 'path of surrender' which is the shortest path to Truth. In this, only the correct mind-set matters and so no 'deeds' are necessary. When the self- projected 'person-ness' and a life-style dedicated to the well-being of that 'me' is dropped, then there is the dawn of freedom and, a lifestyle totally conducive to maintaining inner and outer freedom arises; which is a completely transcended existence of the disciple – within this very body-structure, but entirely free from psychological fears, comparisons, jealousies, pettiness and a 'moment to moment', timeless existence, with immense divine space in the student's brain and heart. There is complete inner silence and an outer world of order and simplicity, and a constant 'learning process' which makes his whole life a prayer and a non-dual worship of 'LIFE' as such, and of the universe, which he himself now is! In the wholeness of the universe there is no 'birth' and no 'death', no parting and no meeting, and no chaos generated which is so 'typical' only of the psyche and its entanglements. Hence the 'cosmic' mind of the student no more has to face those impure levels of mundane, personal existence. He is ever far beyond them and yet, Dnyānadev is overflowing with prayer and gratitude towards his Guru, because, now 'that' is the only purpose for which he lives and, through each 'owi' he has given guidance to all those who aspire to walk on the path of surrender :- surrender of Ego, surrender of wrong notions, surrender of narrowness not only towards others, but also to oneself – in fact one has to first give liberation to oneself and then that light of wisdom and freedom spreads all over (as stated in chapter 4).

Holding all this in mind we have to look at this 'praise of Nivruttināth'. In fact, those who are yet to start the journey in the true sense, should, with the help of these owis, find out how much the spirit of surrender is lacking or totally absent in the 'modern' human mind. But if you really have the urge to find the ultimate Truth and to go a long way in this very life, one has to learn the art of surrender – remember – it's an 'art' and not a 'technique'; and, 'art' cannot be conjured up by 'thought'. It needs a simple mind, a one pointed, one-track mind, with not many aspirations (to 'become' something) where ego eats up all energies, and blocks the way of surrender. Again, your passion and urge must keep you awake and aware about self- deceptions; therefore, a very 'non-selfish intelligence' has to be in operation – which will on the one hand constantly learn, and simultaneously forget that 'you' have learnt. So when 'pure learning' takes charge of your whole being, then even after liberation, you – like Dnyānadev – willsay –"Oh, with my Guru's grace I have been cleansed to such an extent, that 'Shiva' also looks slightly less pure; and, I would only live and serve at the lotus feet of my beloved Guru." ॥11॥

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That is the consummation of total surrender, and therefore, devotion continues even after liberation.

Now, with that in mind, we will try to understand the further owis.

Dnyānadev says – "Here, on the part of my Guru, he totally discarded his 'Gurudom' since he had tremendous passion to liberate this poor Dnyānadev; and there on my part, I gave up 'Shiva'-ness also, since serving Guruji was more pure than even accepting the Shiva state. Similarly, on his part, Guruji was so much engrossed in the process of uplifting me from the 'trench' of my psychological 'me' and its entanglements, that he did not bother whether his action, his dedication to my liberation will make him look a little less than his stature as a high esteemed Guru! That is, he is not at all bothered about his prestige; he is only concerned about my purity and uplift. Of course he IS such an excellent Guru, that, uplifting a totally grief-stricken Dnyānadev, has in fact heightened his position, and in no way is he deprived of his status as a truly adorable Sadguru." II 12 II

Guruji Himself is the highest Truth (परब्रह्म), and He does not feel happy unless he has somebody to share his Brahmavidyā (ब्रह्मविद्या) – the Wisdom and Pure Bliss which he enjoys! Hence, by creating this relationship of Guru and Shishya, the pure 'Seeing' in him sees Itself by creating a process of passing the Wisdom from the Guru to the disciple. Actually Guruji is both the ends – the 'giving end' as well as the 'receiving end'; because, a true 'seeing' cannot happen unless the disciple is also of the same calibre as the Guru is. Between them, there cannot be any duality since there can never be 'two' Truths; so, we have to say that the disciple is also an expression of the Guru himself.

So (as said in Owi 12), Dnyānadev is saying that, on the one hand, though by the grace of the Guru, the disciple is uplifted from his self-projected misery of being identified with the 'me', and of living as that 'entity'; and though, after enlightenment the disciple is so pure that he feels the 'state of Shiva' also to be a little 'less pure' (Owi 11), on the other hand he (Dnyānadev) says, that the disciple always prefers to be the servant of the Master. And in Owi 13 he says that in fact, just as Shiva projects Shakti (waves of energy in the form of the universe) only to enjoy His self-love, so also this Guru-Shishya relationship is only a fictitious duality created by Guruji Himself to enjoy his Wisdom and sharing it, because remaining alone does not make him as happy and fulfilled as 'being with the disciple' does. II13 II

So, all the process of taking the disciple to the pinnacle of the spiritual journey gives tremendous joy to the Guru; and now Dnyānadev feels only Wisdom all around with no trace of the poison of wrong notion in his psychological structure; and his mind is instead filled with unlimited amount of that nectar of Wisdom (which the poet is sharing here with us also, through this masterpiece 'अमृतानुभव'). II14 II

Now, wherever I cast a glance, (he says), the moment an interaction takes place between the 'seer' and the 'seen', Guruji's Wisdom that flows through me too, entirely swallows both, the 'seer' and the 'seen'. Due to his grace, I am not at all touched by the feeling of being the 'seer' and 'enjoyer' of any worldly object; because, now whatever happens is only an outflow of Pure Consciousness meeting the immense universal energies full of Bliss; and so, there is actually not the 'seer and seen' duo, but only nectarous inflow and outflow of Pure Consciousness in the life of the disciple, due to the grace of Guru, being showered constantly.

Here we have to understand that there was a 'person' Nivruttināth who, through his own journey to Truth, has transcended his 'person'-ness. That makes him a universal consciousness (the 'Brahma'-tattva as may be called in traditional

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terms); and only such person - out of true compassion - is a Guru, who showers his grace on a true disciple like Dnyānadev. So, the 'Guru' is no more a 'person' in the earlier sense, and yet the enlightened one is still moving in his human body and so, is being referred by his name (Nivruttināth- निवृत्तिनाथ). But, now he is timeless and universal (so, 'space- less'). But even then, in the history of humans, on the one hand, we have to recognize that there were two 'persons' between whom this story has taken place. But since spirituality is basically a dimensional transformation, and so a quantum jump into the sphere of timelessness, that same Guru (who was Shri Nivrutti once upon a time), can also be praised as an individual, and yet he has to be praised as the cosmic and trans-cosmic existence – who happened to shower his Grace on Dnyānadev, who in turn can praise his Guru non-dually. This can surely happen, but only a disciple like Dnyānadev can really comprehend the Guru; because, he (the disciple) himself, has transcended his human limits and has taken the quantum leap!

Therefore, we, as readers, have to bear in mind all this, without getting confused, that Shiva is also the Guru, and Shakti –the Disciple. Both are expressions of Self-Love, i.e. of the same Truth – the Indivisible, Whole Truth! And as an expression of love – as a part of that process – even such praises and descriptions as these, also are possible. In fact, such outpourings of words from the enlightened ones – become the guiding lamp-posts for the genuine travellers on the path of Truth and that's why, it is necessary to bring out the hidden meanings contained in such words. Dnyānadev has said very little (only 807owis) but expressed much more through it, which helps the students of the succeeding generations to build up their character as students of spirituality; and the hidden meanings, if unveiled, help all the more; because, humanity has passed through tremendously different situations from the 13th century (Dnyānadev's times) till the 21st century. The basic Truth though the same, yet Its exposition is in a very different style than today's language patterns; and to have a real grasp of a treatise like this one, a lot of theoretical study and experimentation is presumed to have been done on the part of the student, so that he can take help of this treatise. So basically Dnyānadev (in the later chapters), will be clearing important issues relating to the higher altitudes of this journey. ll15 ll

Owi 16 to 22

The 2nd line of owi 16 has two versions. The first version means to say that Guruji is always happy with such student who never feels 'swollen' with his achievements i.e. does not go back to his ego-stricken state of mind, and then, all steps of the journey are crossed, without his Guru ever getting annoyed. Guruji's grace keeps showering incessantly on the 'non-becoming' (not showing off) spirit of the student, who has no other focus, no other attention except to be in the good-books of his Guru, by 'breathing Guru', 'learning Guru', 'chanting Guru', 'serving Guru', 'meditating Guru' and 'living Guru' entirely (a totally dedicated and non-dual existence i.e. not having any separateness as 'I am so and so'.)! If the 'I' raises its head – if the ego starts ruling your life again, then even if you are the powerful Brahmadev, (the first ever 'Jeeva' of this universe who further creates all the species), you are insignificant like a blade of grass for the Guru, because you are 'showing off' as 'I am the creator'.

The second line has another version:- which says, the shade of Guru's grace is removed from your head (even if you have actually had a sip of the nectar of self-realization),if you start establishing yourself as a 'Dnyāni' on this earthly plane; and

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have lost your modest attitude from your heart and soul. Then, Guruji does not give you the strength to complete the remaining stages of the journey – without which you cannot remain totally in Bliss, and you are back in the mundane world of 'I', 'You', and 'They' etc. The 'I' of yours trying to feel all-important, misses the whole essence of spirituality, and you are back in the trap of the ego. II16 II

A question may arise – does this annoyance of the Guru really happen when you have sincerely travelled at least till the first flash of emancipation? The answer is 'Yes'! If you are an intelligent student and, more on the strength of your brains and efforts have travelled confidently, still your subconscious mind may have held in itself a tremendous desire either for super powers or for the status of being a leader of large groups and establishing some sort of a cult, or in some way leading an organization, which may outwardly look to be a spiritual activity. And that is very dangerous to your progress beyond a certain height. Your getting recognition, your oratory, your bookish knowledge, your reasoning skills, your attractive personality etc. may be helpful to make you a 'leader' or a person respected by the famous persons of this earth; but in that very process, you forget that all this is only the mundane field which has nothing to do with Truth, Love, non-duality and God. They are in fact the 'stations', where your original self-love (Shiva) while expanding as Shakti had got stuck, and had started its psychological rigmarole which amounted to the wrong notion (Avidyā), leading to an entanglement in its chains, and creating a subjective world of 'me & mine'! So you are back to square one at the very first flash of inner light, and that is exactly why your inner awareness throughout the journey, has to be so powerful and the flame of attentiveness so bright, that it must burn down to ashes all your subconscious and unconscious desires and attachments.

Emancipation is not so important as this cleansing of mind is, because there exactly you are likely to be lured back into the game of the ego. If you are so devoted to the Guru, you won't even care whether Moksha (Liberation) is at your doorstep; because, your Guruji's love has swept you totally into its flow. That is exactly why Owi 17 says – 'When one is entirely given to the service of the Guru and follows all his instructions – spoken as well as 'unspoken', then, to such an untiring and dedicated service of the disciple, the Guru gives such overwhelming response that all kinds of austerities and Sādhanās (efforts towards proper Spirituality) stand in front of that student with folded arms; and give him all the results without he actually having to perform those austerities and Sādhanās. Such is the power of the Guru's satisfaction arising out of our service, dedication and obedience to him. II17 II

All the Vaidic and Upanishadic knowledge you may have gained on verbal level. But, just as for trees and creepers to get fresh flora and fauna and lovely fruits, spring season has to start, and then only the whole vegetation gets its bountiful treasure; so also, the 'worldly' knowledge remains barren as long as the Gracious Glance of the Guru does not shower its nectar on that 'verbal stock of knowledge' to be a 'living' science, and the life and blood of the student. II18 II

But if I say that Guru's glance gives life to the verbal knowledge, that same glance also has a killing effect in another province (says Dnyānadev).When Sadguru casts his compassionate glance on the disciple, taking him totally into the fold of His Grace, the whole outlook of the student towards life undergoes a radical transformation.

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The word 'glance' has a comprehensive meaning (apart from the glance of eyesight). Staying with Him and having dialogues with the Guru, asking Him basic questions and difficulties about our way of looking at life in general, and studying His way to look at things and events of the world, – all this leads to an understanding which is based on a 'NO ME' attitude; and then, the 'conditioning' which for thousands of years had enveloped the psyche of the student, starts melting; and the student's outlook undergoes a revolution. Then, even the whole universe is like a particle on the surface of his consciousness; or you can say he feels, 'himself to be the universe'; and sometimes he feels the Guru has pervaded his world – both mental and physical. And in all this change, the earlier conditioning, narrowness, psychological pollution – all those poisonous snakes as though get 'killed' by the nectary glance of the Guru. But since all that had the student's wrong notions as the basis of their existence, so, were they all real snakes? Or, were they just projections of our 'me' and the psychological thought structure of us – individually as well as collectively – (perhaps ever since the beginning of human society)? Hence, even if those poisonous snakes are 'killed' in the world of the student, the Guru does not at all feel that he has done something great, nor that He is 'VICTORIOUS' – because he says "what medal will you give me for killing the 'superimposed' snakes, which were actually 'Ropes' and not snakes!" .

So, spirituality is actually the transformation of vision, of outlook from 'me' as supreme, to 'no-me' as the basis of life, and Guru or Truth as supreme. Once that takes root and – this can happen only on two things –(1) tremendous urge for freedom – from the ego-dominated, divided world, clouded by jealousies, competitions, fear and frustration, and (2) tremendous Love for the Guru who himself is Truth, Wisdom and Bliss:- on these two (1 & 2), if your journey is based, and if you unshakably carry it on, till the pinnacle is reached; then, you getting grounded in that Wisdom Itself amounts to the death of all wrong notions. That's why the Guru has no feeling of boasting over his victory (that you are back into Truth). II19 II

In fact, Guruji feels very humble, that he has not given you anything. Whatever was Yours, you have got unveiled for you; and that unveiling had to be done with such tender and caring hands, that for that purpose the Guru also accepts a very low profile, not letting you know what He really is, till you are fully established in Truth and you feel - "what is dead and gone from me, never existed only! I am so lucky that Guruji corrected my vision and made me timeless, and vaster than the universe – which he himself always was. But till I got this vision, I must have treated him like just another human being; but he accepted that also, for my love and well-being – and with a concern that I must see the Truth myself in this very life." II 20 II

Now a very important and suggestive statement comes from Dnyānadev. (i)The first part of the owi says; there is a stream (of Avidyā) which is 'not' and yet we are drowned in it. When we tie a large, heavy stone on our body and get into a river or stream, we are likely to drown; (ii) Guru in Sanskrit also means 'Heavy'. But, our Guru, though in this sense means 'Heavy', still does not make us drown, but in fact lets us float and swim over that stream (which though was 'not'). (iii) Even if we swim over with Guru's help, we ourselves don't 'remain at all'.(iv) After we reach the 'other shore', 'we' as such, are non-existent anywhere.

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How very complicated and mysterious the statement is, but it can be made very simple.

(A) Why the stream is 'Not'?

Ans: Because, what we misconceive cannot be real. It is only our wrong idea, and we are (by mistake) taking it to be real. The world, so far was seen by us, totally through the lens of our conditioning of this life, as well as some 'racial inheritance' of humanity in general; and so we think, (not only outwardly but) psychologically, that we are a particular 'person' at every stage of life; and that 'person'-ness is all that is real; and that 'person' in us should be happy, should look good, and should be respected by others. Thus, all the desires, fears, shortcomings etc. of that 'person' in us, everything we take as 'ours' – not only on outward physical level, but deep within the psyche, and keep running all our life, to make happy that 'Me' so and so– the entity thrown onto us by family, society, culture, its rules, regulations and ideologies.

All that creates a whole network 'psychologically' around us, which we just have accepted without verifying what is 'real' in it, and how much of it is superimposed. This unbreakable thick web is called 'stream' here, which, if scientifically examined, can be found to be 'not-existing' at all! Then life can be very simple, innocent , and can be lived from moment to moment, and even accepting the limited area where a 'person'-ness in us can continue, – but only as an 'arrangement' to smoothly run an individual life as long as this body continues to live. 'That' is called 'swimming over' to the other shore of the stream. In that journey, an enlightened Guru gives a very scientific guidance and his whole existence is offered to help sincere students who have an urge to open the doors of their heart and their whole being, to the supreme Truth.

(B) Once we come out of this self-projected prison-like existence, i.e. our conditioned consciousness, then, since our entire 'me' is lost, i.e. psychologically totally wiped off from our past, present and future, – then where are 'we' existing at all? What was scaring us in darkness (looking like a snake), when seen in bright light was found to be only a rope. So the 'snake' was 'not'. We swam over that river of 'fear' (of the imaginary snake), and when we were on the other shore, neither was the river, nor the 'scared one'; and his fear too was no more there. But for all this to happen, we have to - (1) have the urge to verify our own projections and their validities; (2) have patience to 'swim over' the river which, till Truth is reached, looks real to us; (3) with Love and dedication, we must learn from the Guru. It is not easy to find an enlightened Guru. But such Masters as Dnyānadev and their treatises (like this one), themselves serve the purpose of a Guru. And, we must have the patience to study them scientifically and create appropriate and pure (mental) qualities in us, which help us to carry out this spiritual quest. We must also make proper changes in daily life and create order in our psyche, till we reach those spiritual heights; and then, we can vanish into the vastness and silence of the ultimate source of our existence. II 21 II

Our outer space is empty and unimaginably vast and yet, it is sort of limited or shaped by our projected directions. But that space – or sky – has a lust for accommodating more and more things in it – perhaps that is the way it feels 'great', that it can accommodate huge things and still remain empty. But my Guru Shri Nivrutti is not an empty space and hence he has no thirst to have more and more, like the outer sky. He is very full and satisfied. He can accommodate us all – even the universe can be taken in – and yet, with or without them, he is ever full and

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solid. From the point of view of joy and peace, he is solid and full – rather overflowing; but from the point of view of accommodativeness, I am tempted to compare him with the sky. So I call him a 'rock-solid' sky. II 22 II

Owi 23 & 24

My Guruji is the ultimate Truth (the Parabrahma) and this universe being a projection of Truth (or Shiva), naturally, the moon and all cool resplendent bodies are His Creation. Just imagine how cool he must be in his attitude when He is able to create the moon that sprinkles nectar on all the vegetation on the earth. But as far as his Wisdom and glare is concerned, since It burns all Avidyā, we are automatically convinced that the sun is not only born of Him – but the sun receives his splendour from only the reflected light of my Guru – (not even directly).

If this reflected light is so powerful as to create the shining celestial bodies, what must be the glare of Guruji's direct inborn splendour! II 23 II

We had seen that Shiva expands His power and the universe appears. It all happens so that Shiva can enjoy His Self-Love. But as the universe expands and starts looking real – (though we ourselves are Shiva), we at some point get lured by the beauty and variety of the things of the world and reduce ourselves to 'me'-ness and get caged up; so that we are deprived of our freedom and unlimited glory. That is called 'जीवदशा'or state of bondage. Physically, we have a limited body like millions of creatures, but we lost the unlimited feeling at the consciousness level by treating ourselves as a limited person, and constantly choking our existence and consciousness into this human psyche; and thus depriving ourselves of our feeling of vastness, unlimited love and wisdom. So the Shiva (which we were) has to now strive hard to come out of this self-projected bondage. How to come out of this wrong notion that I am 'so and so' and nothing more beyond the 'I'-ness (not only in the waking but also in our dreams) – this we have to learn from a proper Guru; and, using his poetic vision Dnyānadev metaphorically says – Shiva has to now travel from his Jeeva state to his original blissful state; and, just as when embarking on a long voyage, it is a custom to ask the astrologer (traditionally called 'Joshi' or 'Jyotishi') which day and time will be appropriate to start the journey, so also, while setting upon His voyage, 'Shiva' has to ask my Guru when (and how) he should start, so that He can successfully reach his destination.(Shiva, here means we ourselves who are for the time being caged in our Jeevadashā).

Dnyānadev has put forth the spiritual concepts of Shiva, the Jeeva and his journey back to the source, and, the importance of an able Guru who, though lives in our human body, can guide Shiva Himself (i.e. Our own selves are Shiva, but have lost touch with our original stature). The poet philosopher has thus given a wonderful touch of poetry to the basic things which we have to understand about Adhyātma – or the science of spirituality. II 24 II

Background for Owi 25

To enlighten the reader at all levels, dimensions and provinces of Adhyātma, Dnyānadev uses his poetic style, and makes it easy to understand these basics of a very hard journey; and also makes it interesting and inspiring. The reader must have so far understood what the Upanishads have tried to teach us, since prehistoric times that:–

(1) Originally there is only Shiva or (परब्रह्म) with no features, no aspects, just pure Is-ness staying in Itself non-dually. Then, just as a wave rises on an ocean,

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Love for Himself stirred in the pure Is-ness or Shiva, and that wave brought out some of His unlimited powers which were so far hidden and unstirred. That wave is given the name Shakti. So the appearance as well as sustenance (and later on dissolution) of the universe, all happens, out of pure and unlimited divine Love.

(2) That also gives birth to the concept of time and space; and, at some juncture, we – the manifested drops of the Love of Shiva, start feeling that we – each one of us – have a separate existence. So comes the idea in our mind that 'we' (each one of us) exists as 'I', and then we have a body which is born and will die one day, and then we don't stop there also; we start feeling we are a conglomeration of psychic ideas, feelings and that we have a whole psychological world of ourselves, which is separate from the similar world of others etc. etc. Thus our rat-race begins from birth till death, and for lives after lives too; because, we have myriads of desires unfulfilled. So once we take to the idea that I am 'in' the world – not "I am extended (for my love) 'as' the world", I feel I must run after things, prove myself better than others, deserve what I get, or get them by wrong means too; but GET them, ENJOY them, 'I' am the DOER, 'I' am the ENJOYER; 'I' am virtuous, I am this and I am that (Excepting the feel that I myself am 'Shiva', we start feeling every other identity as ours).

(3) Then in the strife of our so called 'human' existence, we have to be woken up – may be by some stroke of sorrow, of fatigue, after "having run too much", or through the call of some extremely peaceful, satisfied, contented and tremendously wise person (= the Sadguru). Then it is likely that we may start our journey upwards (to the ultimate source). Dnyānadev, having reached the pinnacle of this journey, is entirely submerged in Truth, Bliss and his heart is overflowing with Dnyāni Bhakti (non-dual Devotion of God and Guru i.e. of Truth Incarnate) which is the Self-love itself of Shiva, as it was the source of the universe; and now Dnyānadev's universe is only this – expression of unlimited Love for that unlimited Shiva Tattwa or Guru Tattwa or he Himself the Truth – whatever you call it. Thus, the Truth which we originally are; and we have expanded as the universe; and if by wrong notion we go astray, we have to come back.

Basically this is 'our' story – first as Shiva, then as Jeeva, and then as servant of our beloved Guru / God whoever you worship as Truth Incarnate. And that enlightened service is called 'Abheda Bhakti'; i.e. though you are back in the Source you continue showering love on Sadguru. This is the consummation of human growth, of human purity – which is all a journey in the field of consciousness. Then, after that, nothing remains to be taught in words.

Owis 25 to 31

So from owi 25 again a high tide of poetic praise (of Guruji) has risen in his heart and Dnyānadev says –

Guruji is like the moon that wears a double or a multiple garment made up of light growing with her phases but, is the moon covered and hidden behind the garment or does she become more and more vivid with the growing light? Similarly, He Himself being Truth, though Guruji expands with the universe, His real nature which is pure Joy and Wisdom, never gets hidden behind the multiplicity of the universe. As a person also, when the disciple comes in contact with Guruji, His various divine qualities which are always growing (like the phases of the moon), always strikingly shine forth and still He is so simple, plain and vivid as the 'Truth Incarnate' and no show-offs has He, and no tantrums. II 25 II

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Guruji as Truth, is everywhere and is so vividly visible; but, since the mundane world and its variety creates a curtain between Him and us, so, ordinarily nobody realizes what He is. It is so surprising that His most resplendent state is not at all felt by anyone. So, even if he is everywhere, for the blinded persons he is non-existent. For them only their subjective world of 'me' and 'mine' is there, and they keep taking rounds and rounds of that world – both physically and mentally; and are totally unaware of Truth, and of the dimension in which Guruji operates. He does not exist anywhere for such unfortunate ones. II 26 II

Now, how do I express Guruji's stature in words and what reasoning do I attach to prove His awesome, wonderful existence? No means of knowledge He allows to come near Him. II27II

Guruji converses with those who are beyond the material plane of words and thoughts. He is so alone (i.e. ALL ONE,) that he does not like the separatist tendency of ego-dominated people and their 'me and mine'-based consciousness. His oneness falsifies this tendency of thought, and then, only Truth remains. So, they cannot bear the glare of this all-one Truth, and their preference for duality, fragmentation, ambition and shallow ego-satisfactions, cannot be tolerated in the presence of Guruji. Thus they two – Guruji and such people – are incompatible. II 28 II

Where all the means of knowledge and their typical way of proving things end, there, only the ultimate Truth – (which Guruji Himself is) – starts uncovering Itself! Oh! It is so astonishing that here all the so-called 'great ones' of this world want to be 'recognized', and by hook or by crook want to be honoured as 'respectable' in the society; and on the contrary, in the dimension of Truth, only Aloneness and Silence are revered; so much that the Truth Incarnate i.e. my Gurudev – prefers to be declared totally as 'non-existing', rather than to be surrounded by these means of knowledge such as words, sense organs; and by fame, recognition, and all the earthly popularity leading more and more to duality. II 29 II

Guruji, when by chance comes down to the plane of duality – though as a rarity, that moment is extremely divine and liberating even for the inert things seen by him or persons met by him. Be it a person or a thing, for Guruji it is only a manifestation of his Existence, Consciousness and Bliss; and again, Guruji being the emblem of total compassion, his holy glance purifies the thing or person so much, that it or he no more remains a fragment of this world, but is taken into His dimension.

There remains no duality between the Guru and that thing or person. Guruji does not 'see' anything or anyone from out of the thought-level i.e. the cognition process of 'seer, seen and seeing'. He in fact is not the 'seer' of that trinity at all; so the thing or person 'seen' is not outside His ALONENESS or all-oneness! Hence, everything is swallowed into His aloneness just as drops of water, ripples and waves are all swallowed into the oneness of the ocean. II 30 II

So Dnyānadev asks himself, if there is such an absence of duality and trinity or any multiplicity in the very Presence of Gurudev, how by words or prayer and prostration do I reach his lotus-feet? Again, there is another problem about His name which is 'निवृत्ति'– which means that everything on earth withdraws from Him and He withdraws from all duality. Since all processes, actions and words cannot exist in Him, how do I enter there, where He resides? II 31 II

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Owi 32 to 39

It is a well-known fact that the word is not the 'thing' for which it is used. So, the fact of 'Ātman' is not the same as the word 'Ātman'. In the actual principle of 'Ātman' or Truth (or आत्मवस्तु), there is no word, no language, no thought and no stimulation also, which could indicate that 'Ātman' exists. Then, since there is no 'inclination' or stimulation (प्रवृत्ति) of any kind towards multiplying in any way, in the ultimate Truth there is no need of 'निवृत्ति' or withdrawal from those inclinations, attractions and stimulations either. Yet my Gurudev – though fully established timelessly in the final Truth, yet has not abandoned the name 'निवृत्ति' by which name he was known ever since he was born. II 32 II

For Him – who Himself is Truth – He has nothing to withdraw from, since He is everywhere. In a sādhaka's life once he is inclined to walk the path towards Truth, he is initially advised to withdraw from a number of things – like – withdrawal from bad habits, bad language, evil thoughts, evil tendencies, wrong and (spiritually) non-complementing companions, wrong and provocative literature, wrong food and so many such things. That is the stage of 'निवृत्ति',so that the seeker can purify himself and give most of his purified mind, energy and life to the study of God / Truth, and to learn proper scriptures and treatises to make his theoretical and practical understanding about Truth, absolutely perfect. By this type of Sādhanā, first his consciousness experiences Truth in his heart and he encounters his Original Nature ('स्वरूप'). This is the stage of transcendental consciousness. Then the sādhaka has to take his journey still higher, and then he experiences that the whole universe is Shiva and His Shakti – (which is He Himself). So, when a one-ness is experienced all over, throughout his waking, dreaming and sleep, the sādhaka is said to be beyond all प्रवृत्ति and निवृत्ति.

Thus my Guruji, who has timelessly been beyond all inclinations and withdrawals, has nothing to do with them, and yet He holds that name 'निवृत्ति' for Himself since there is also no reason to deny that, to reject it or withdraw from it, because, after all, that name is dear to all those who are around Him; and really, by using it, our minds reverberate it, and His Divine presence fills our hearts. So, let that beautiful name remain and, when we chant it or hear it even casually, may His Divine presence ever appear before us or at least in our hearts which are now totally handed over at His lotus feet. II 33 II

Again, just as Tamāri ('तमारि') – dispeller of darkness, enemy of darkness – these names are given to the Sun, though actually the Sun doesn't ever know what darkness is. He has never come across darkness and yet Tama ('तम') or darkness occupies a place in his 'name'; so also, let the word 'निवृत्ति' be Guruji's name, though He is beyond all inclinations (प्रवृत्ति) and withdrawals (निवृत्ति). II 34 II

In any case, Truth- (which my Guruji is), always becomes the background for people's false ideas and subjective notions to spread – just as a wall offers the surface to paint false tigers, deer, trees and rabbits etc. contained in the picture painted on the wall. For every illusory thing to establish itself, a 'real' background is required. The real sunrays and real raindrops have to combine to show us the false 'rainbow figure'. Guruji's presence is the ultimate Truth and on His expanded Ocean of Love, we see the scene of this universe; and it is such a marvel that the light of his wisdom projects the most powerful Suns, Moons, and Stars; and by borrowing intelligence from Him, we humans do miracles in science and

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technology. But since Guruji is like a juggler, he makes false things appear real; but we become extremely proud and feel that, only we – i.e. 'the human brain alone' – can do everything, forgetting the Real Hands that are moving the strings of Life as such. II 35 II

Truth or Shiva is our real nature. Still, we, on the contrary, linger in our own projections out of totally wrong notions about Life and about ourselves. But Gurudev is the enlightened soul and so He Himself is Shiva – the one, undivided Truth, who, for the sake of enjoying his 'Love-Frolic' has Himself expanded as the universe. This he does with the help of his own Shakti; but we get carried away by the world, and by its variety. Then, when we take refuge in his Lotus-feet, he teaches us ' विवेक' 'discrimination'. He tells us not to be lured by the various things of the world. He shows us how to negate whatever is 'subjective' i.e. our own 'projections', which we do on the basis of our partial views, our conditionings; and, how we get deceived by that, and thus, all that 'veil of illusion' can be removed only by His teachings.

Just as mirage is not real water, so also the varieties of the world, when looked at fragmentarily, cannot be called Truth. Hence, the whole scenario has to be looked at by us through Guruji's teachings. Gurudev (or Truth) never resides in your projected versions of life. And then, what He really 'is', can never be the object of cognition by you – the person of this world; whether through words, or sense organs or thought process. The point is, though the world of words or thoughts appears on the screen of Pure Truth, yet neither words nor thoughts have the power to describe Truth i.e. Gurudev, who is beyond all boundaries of the worldly things; and so, to know Him, we have to learn from Him and live accordingly. II 36 II

So, Dnyānadev says – O Shiva! O Shiva! O Sadguru! You are so mysterious. I have been trying to praise you, but it is proving to be a futile effort. You are not allowing me to show you through my prayer, in specific words as 'this' or 'that'. What can I do, O Lord, O my beloved Sadguru!! The more I am trying, the farther you remain for my words. II 37 II

O Gurudev! You yourself through your Shakti created all the myriads of names and forms – large and small – in this universe. But after creating them you found them not worthy of your abode, so you just left them vacant, and were happy to reside in your own Immense Presence as pure Truth. II 38 II

O Gurudev, You are a dear friend of your devotee. But you take away his total identity as 'so and so'. Unless one gives up one's 'me'-ness completely, he is not taken by you in your embrace as your dear friend or disciple and servant. And once he is 'yours', that friend – disciple – servant of yours, he cannot claim to remain as Master also. Nay, you don't also allow him the chance of being your equal, because, you like him not only to lose his earlier identity, but you also want your disciple never to form any new identity – but just remain as pure सत्; that is, dissolved in Your Presence because, being the 'Master' also may create a shadow of ego in him. II 39 II

Owis 40 to 44

Guruji cannot tolerate any particular entity or label given to Him. He prefers to remain unidentified; that is why even the word 'Ātman' – he does not allow to stick to him. No'thing'-ness and no'body'-ness – that is the way, he likes to remain! And that is exactly why, he expects the disciple to first drop his own identity as 'I am so

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and so'. All the conditionings, habits, mental aspirations, hopes, ideals, everything that make up the disciple's 'me', must drop off from his mind. That is the true beginning of real Sādhanā under Sadguru's guidance.

This has its roots in Guruji's own choice that, He Himself always likes to remain anonymous and expects that He should be kept free from the word 'Ātman' also. He is thus totally beyond the plane of matter, words, mind, thought and recognition. So, the student must first understand Guruji's longing for anonymity. Understanding Guruji is the shortest and the best way to drop your own 'me' and take a leap into His dimension. II 40 II

(i) The Sun has never known what a night (i.e. darkness) is; because he swallows up all darkness and is not even aware that he swallowed it. (ii) For water, salt is never a 'known' reality because, as soon as they come together, water swallows it. (iii) Our waking state knows not what sleep is; because sleep has never dared to stand in front of our wide awakened state. II 41 II

(iv) A lump of camphor cannot exist in the flame of fire because, as soon as they both come face to face, the blazing fire swallows all the cakes of camphor; exactly the same way (as stated in (i) to (iv)), my Guruji's existence cannot stand any identity and name. It swallows up all figures and forms. So, names and forms are non-existent in Him. II 42 II

Howsoever one may try to prostrate before Gurudev, you won't find Him offering Himself as the 'worshipped'. He absolutely refuses any kind of duality. You have to learn the art of non-dual worship and then he is always available to you; and then he does not mind being the 'worshipped' and you the 'worshipper'. So we have to first end our 'me'-ness which creates all duality; and if from that plane of 'me'-ness you are trying to worship Gurudev, it is like pulling Him down to your plane. But is He there in your life to satisfy your 'me' and its whims? No sir, He has appeared for every pupil to learn how and why one should allow one's 'me' to drop; then, how will He allow you to 'worship' Him unless you have cleansed your consciousness and made it free from this 'I am so and so' person? So, that is the challenge, and that is the art :– on the one hand to continue living a graceful, clean and healthy life in this very body; and on the other, to keep your consciousness free from the 'person-ness' and all the encroachments that follow it and occupy your psychological space. That crowd, that paraphernalia of the 'me' and 'mine', if wiped off, leaves immense peace in your brain and in the whole body; and then, through every cell of your physical being, the cosmic energies can operate. Your full psycho-physical structure gets tuned to them and your individual life completely works in harmony with the cosmos. The sound of peace reverberates inside as well as outside, and that itself is the prayer which your being now sings, for your Guru.

This is the secret of non-dual worship, where universal life flows through you and offers your 'holistic' living itself as worship of Guruji. Then He won't mind being the 'worshipped' of this non-dual – (no 'me') worshipper. So let this happen to you. Don't be in a hurry to pray or worship him with your crowded and unclean consciousness. Let it grow equally pure and vast as the Guru (who Himself is Shiva). Otherwise all your effort will go waste, because, Guruji will never succumb to your hasty incomplete acts – even those of your 'so called' worship. Don't try to pull him into 'your' dimension. Instead, keep your Sādhanā and awareness at its best and let non-dual dimension dawn on you as said hereinabove. II 43 II

The Sun has never parted with his light. So there is no question of him requiring a 'sunrise', to help him to come out of darkness. Similarly, Gurudev never

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parts with His aloneness (ALL 'ONE'-ness); also, there is no question of He taking part in such worship where there is a 'worshipper' existing apart from Gurudev, and He being the 'worshipped'. What we said in detail about the non-dual worship above (in owi 43) is the basic principle that, the 'no-me'-ness of the disciple is the only fact which can take the disciple directly into the dimension of Shri Gurudev, and this can happen when there is (i)one pointedness in Sādhanā, (ii) tremendous awareness so as to keep one's consciousness totally free from the conditioned 'me' and (iii) total surrender to the 'Shiva' state of Shri Gurudev and His teachings.II44 II

Owi 45 to 49

(Slightly different order: 47, 49, 48, 45, 46)

Now listen to another feature of my Gurudev. It is not only that he does not concede to be the 'worshipped', but he also does not allow 'you' to be the worshipper. This is so, because, when Guruji swallows up His own identity as the 'worshipped' and as the teacher, then you as the 'taught' or the servant, worshipper or devotee – also get dropped; because, that is the other side of the same coin. Observing His All One-ness, 'you' also don't remain, because there are no dualities in One-ness. II 47 II

When you stand in front of a mirror, your reflection is seen in the mirror. So, that gives existence to 'you' and also to the reflection. Thus, there appear two things opposite to each other. But if you go away from the mirror, 'you' as the 'reflected' one, and the 'reflection', both lose their identity as such. Similarly, when Gurudev refuses to take the entity as the worshipped, you too are not the worshipper. Both identities vanish. II 49 II

When the outer hemming of a 'single-piece' garment is loosened, the inner threads also get loosened. In the same way, when Gurudev refuses to be the 'worshipped', the worshipper loses his identity as the worshipper. This has three hidden points to be noted:–

(i) the worshipper has to continue worshipping but he should also learn and imbibe in himself, the science of non-duality with total attention. If, in that learning he lags behind, his worship is not much worthwhile. And remember, the learning should not be just 'bookish'. During such pure (non-bookish) learning, a point comes when non-duality actually dawns upon him. If his consciousness lingers in the mundane ideas of duality, multiplicity and fragmentation, then he cannot ever find the peace and joy which only resides in the non-dual (ALL-ONE) Truth, which Gurudev Himself is.

(ii) On the contrary, if the disciple's inner light of awareness is spreading fast in his whole being, a point comes when the duality in his mind totally drops; and both, Guruji and the disciple, are not two but one single Wholeness. And this happens entirely because of Guruji's compassionate presence in the life of the student.

(iii) The student should have a burning urge for nothing but realising the non-dual Truth. And to make him realise this, Gurudev starts from Himself, refusing to allow duality in the field of worship. II 48 II

Can we ever come in front of ourselves? No way! Exactly to the same extent, Gurudev cannot ever be the 'worshipped' and you the 'worshipper'. A true Guru who Himself is the highest Truth, is here for us only to help us in our journey towards non-duality. If you are not interested enough in that journey, why should

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Guruji come down to your level to allow your dualistic worships? All that kind of world, in fact, does not exist for Him. II 45 II

Guruji ever resides in the resplendence of Pure Truth, Wisdom and Bliss. He is so immensely vast, that there cannot exist any 'other' thing at all, forget about any labels such as the 'worshipped'! Where can they exist in His immensity? Dnyānadev says, 'Can you make a mirror out of the immense sky and make it reflect your image in it? Then how can you force my Gurudev to be the 'worshipped deity' – to be caged up in that 'respectable' cage also? No, no; if at all you want to shower your love and respect on Him, 'you' as 'so and so' must vanish, and live all your life totally free of that 'me'-ness, that entity. Such living of yours itself becomes His prayer, worship, and a true service to Him'. II 46 II

Owis 50 to 54

If there were no-'thing' in the world with a form, figure or any kind of appearance, what would the eyesight do? Will it not be purposeless because there would be absolutely nothing to look at? The same we can say, about all sense organs. If they did not have any object in the world, they would be meaningless e.g. If there was no 'smell' what will the nose do? If there was not anything to touch, what will the skin do? ...etc.

If you can imagine such a state of existence, then, I, Dnyānadev tell you, "Living in this very body, I have my consciousness cleansed to such an extent that psychologically there is absolutely no entity to be called and felt as 'I' am 'this' or 'that,' or I am 'so and so'; and hence, the whole game of the ego has completely vanished. The body operates with perfect cosmic order and the brain and nervous system are totally stress-free, because whatever 'stress' was previously there, was due to the encroachment on my consciousness by the self-projected 'me' – it being contributed to and perpetuated by my 'subjective' self, and by all those around me; and so, multiple 'fragmented' feelings of that conditioned 'me' had become unduly important."

"But now, in this unconditioned state of consciousness, the duality of the I and his favourite objects of enjoyment, his attractions, repulsions, preferences, prejudices and the whole psychological 'junk' having been cleared, that extremely empty and vast spacious mind with no 'me' at the centre, allows the body to move, as the cosmic energies wish to move it. So, this state of existence is pure wisdom. Even if, there is eyesight but no particularly preferred objects are to be seen, then that sight cannot be used 'subjectively' at all; so also, my existence is now never used subjectively. 'Who' will use it when the 'me' as the psychological ego-centre is 'not'; and whatever remaining 'body-mind complex' is there, it is only the 'cosmos' operating through this 'Dnyānadev' (if you want to name me so)! Shri Gurudev's lotus feet have so totally enveloped me in His compassion that they have taken me into the final-most stage of consummation of human growth–and beyond it too!" II 50 II

Dnyānadev says –

"My dear listeners, you may feel, how on earth can one reach such a stage of human evolution and go beyond it also? But, though there is no 'system' or methodology to answer your 'how', we can take up the query as to 'why' everyone is not able to reach there; and 'what' prevents man from being so totally free from his self-projected psychological world of ideas, ideologies, cultural patterns,

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patterns of good behaviour, the mental hierarchies of good, better etc. saying this 'is correct', 'this is justifiable', 'this is moral' etc.?"

1. The first answer to this is that, there is tremendous resistance from us (ourselves), even to start such an eagle's flight towards final Truth. Whatever spirituality we accept as a part of our life, is only to suit our existing 'mental' structure and outward set-up of life. So, basically we ourselves block all our avenues of (a) deep enquiry, (b) of facing our own conditioning and (c) sorting out even the immediate problems, at any point of time. Let them be arising from our so called 'me' – but we refuse to face them and explore them in the light of the final Truth, as experienced and guided by very great masters like Gurudev Nivruttināth. We just don't want the core of our social and personal structure to be touched and disturbed. We oppose – consciously or unconsciously – to, even academically, make a pure and objective enquiry.

2. We have hundreds of excuses not to have a proper training under a true Master. The excuses are e.g. (i) it will disturb the smooth way of living daily life (ii) we have achieved recently some comfortable status and want to enjoy it as far as our body permits (may be even till death); (iii) We think, we will be opposed if we go deep into such enquiry - by our own people. Our parents, brothers, friends, wife – children – husband, and neighbours - all will go against us – that's what we think! (iv) I may remain a loser on both fronts, so, I should rather stick to my material happiness, and do 'a little bit only' in spirituality, like telling beads; worship an idol, with flowers and incense sticks; read books, attend gatherings; join groups of 'so called' (not too serious) seekers – that is our outlook.

Thus, we don't even sow the seeds, and so, expecting the trees to grow, and to get their fruits has no meaning. Otherwise things are so simple in this 'quantum leap' spirituality. It does not invite a lot of time; it requires no big rituals etc.

When you light up an oil lamp, you allow the cotton wick to soak in the oil for some time and then with a match stick, it gets lit up and lasts only for such time till all the oil gets burnt. So it is quite a process to get the actual light in the case of an oil lamp. II 51 II But our 'quantum jump' or bird's flight into the vast skies of Truth can be compared – not to the oil lamp, but to the camphor cakes entering the flame. The moment they are touched by the flame, not only do they catch fire, but they and the fire both vanish together. II 52 II In the same way, the moment I realized the importance of sacrificing my psychological 'me' and its self-projections, I was like the camphor, and Gurudev was the flame; and our coming together took away his status as the 'worshipped', and my status as the 'worshipper'. II 53 II

Hundreds of people come into contact with enlightened souls like Shri Gurudev. But they all don't vanish into the dimension of pure 'Is-ness', Wisdom and Bliss like Dnyānadev! This is because, they never take 'the first step' which could have proved enough to be 'the last step' of the journey :– to understand how our 'me' has created a subjective petty world within the vast universe created by the Lord, for expressing His Self-Love (as stated in Chapter 1). Our 'me' then makes us imprisoned within its mental projection, and fastens us to various limitations – some few of them may be 'actual', but most of them are 'imaginary'; and none of them are 'real' (or true).

This goes on and on for lives after lives. After all, what is the length of human life as compared to the lives of mountains, rivers, oceans, stars, planets, the skies, the air, the earth and the huge objects of the universe? So, even hundreds of lives together are like some fractions of seconds of their lives, and yet that cycle of

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hundreds of lives also, can be instantly stopped by one step towards (i) understanding the dimension in which a Dnyāni lives; and (ii) being aware of the Truth, and (iii) dropping our tendency to cling to the 'me' and 'mine' inwardly, but mind you – 'inwardly'! i.e., only the 'psychological area' has to be made vacant – nothing else needs to change. Because, all else is totally a part of the whole cosmos and 'cosmos' means perfect order. Whatever 'chaos' is, lies in our psyche. Then what is the problem? What are we waiting for, to drop the disorder? Does not your surgeon remove unwanted, gangrene-affected organs of the body? But since it is the basis of our identification with the subjective world, and since we don't want to lose our identity, we go on and on.

If a person sees a lady-love in his dream and feels attracted to her, still, since it is only a dream, after waking up – he and the lady – the two lovers of the dream, both have to vanish; and so it is not a reality for him anymore. In the same way, Gurudev and I have lost our identities in the deluge of non-dual Love: I as disciple and Gurudev as Master – both are not!!

I am so one with my Guruji, and, so entirely living in this dimension, that , describing all this also is a slight duality; but it is adorable so I did it using a few words; and now wiping even that much apparent duality, let me just remain in Him. That itself is my worship to my dear friend, my beloved Gurudev. II 54 II

Owis 55 to 61

In ordinary world, friendship means there are at least two people who are friends. But Dnyānadev says, my Guruji's Existence is such, that it does not tolerate even 'one'-ness as opposed to 'many'-ness. When, He is in complete Alone-ness, that one-ness is not felt as such even by Him. But when He expands Himself as the universe, (to enjoy this Self-Love) then the universe is outwardly 'the other' – the Lady Love. Now, while living in this world, we humans start veiling our correct understanding about Truth viz. 'that 'the universe is nothing but God's love for Himself '. We somehow feel that we are separate individuals. The universe is full of myriads of objects, but they all make up one universe, and there is a complete coherence and harmony amongst themselves.

But the moment we humans start feeling that 'we' are (each one) a separate existence, we start living a subjective life as a 'Mr so and so' ... (all that we discussed earlier). Then with the grace of the Guru, if a fortunate being journeys backwards (to the source) by correct understanding and awareness, then he finds that Truth is All-one with no relativity at all and, that Truth is my Gurudev, and he – the seeker – also feels the same vastness about his own Self. Once that understanding is completely established, the seeker is a universal being and so for his Guruji, he (the student) too is the expanded Love of the Guru Himself. This is their non-dual love:– both of them outwardly two, but inwardly one; and then the Guru allows such fictitious duality to remain, because basically it is the Shiva-Shakti frolic of a transcendental character.

Dnyānadev says,'now that I am totally in the Dimension of Truth, Gurudev, who was not tolerating even One-ness (since it was only a relative one-ness), He has now openly given enough scope for the duality of our friendship to spread all over, since it is the same light of Truth and Love that has spread whether in Him, in Me or in the whole Universe. Now nothing is to be falsified, nothing to be discarded or discriminated and negated. Only the waves of love and friendship, on the ocean

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of Pure Being, rising and falling as 'Nivrutti', as 'Dnyānadev' and as the cosmos, are to be enjoyed. II 55 II

Oh, how do I describe this Divine Oneness, and yet a constant Guru-Disciple interaction? My Gurudev, once having let me soak into my Divine existence, enjoys being Himself as the Guru, and allows me to serve Him because, now there is no 'worldly' relatedness between us; and that is His great supremacy which does not allow even an inch to the worldly concepts of 'relatedness'. Oh, the human world and its ideas, ideologies, its cultural trends, rigid conditions to be fulfilled ...., all those are such horrifying fetters that, instead of creating any loving relationship, they are only binding us into a groove and make us go on and on, within that particular circumference.

Hence this completely free, non-dual and extremely blissful relatedness to the Guru is such a treasure of my life, which can in no way compare with your world's so called relationships. If you ask,"Are you 'two' or 'one"– I can only assure that we are both 'Love and Bliss'. Truth is an unfathomable ocean of Bliss, and Gurudev and myself are two waves who rise on that ocean and merge into It, and now nothing of the world can stop that. And is the wave ever apart from the sea? So, we ourselves are the ocean of Truth, Love, Bliss, Pure Presence; and as long as Life is, we can be nothing else. II 56 II

My Gurudev is Himself Truth, out of whom the whole universe appears, and when He is satisfied with that frolic, He winds up the whole scene of the universe. So, He is such a sky which can swallow this outer sky into Him, and also all the huge bodies, stars, planets, mountains, – like a 'no'-thing; – and at that time, when nothing exists as the universe, He can enjoy that 'nothing'-ness also. We on our part, may say, "That is the period of deluge and it is a completely dark night", but, for Gurudev, i.e. Truth Itself, there is never question of the 'need' to have the world. He is equally happy and full, whether with the world or without it. II 57 II

Just as the ocean is ever full, and even if the rivers stop bringing any water into it, the ocean will always be full and will continue with its life; and even if there are hundreds of rivers pouring their water into it, the ocean can contain that too; and yet will remain in its limits as ever. In the same way, my Gurudev does not need the universe to exist to give Him joy, nor does He mind expanding as the universe and enjoy that also. Thus, all opposites can be guests of my Guru, and He is equally hospitable to all such outward opposites and can contain and satisfy them all, with equal grace. II 58 II

Dnyānadev is giving another example of his Guru's fullness, equanimity and oneness. He says – in our universe we see that light and darkness are always incompatible. If it is the kingdom of darkness, that itself means light is absent there, and vice versa. But all this 'light and shadow play' originates in the Sun. When the Sun rises, that moment there is light, and when the Sun sets, the dark night rules the world. But, is the Sun himself ever even 'aware' that there is something called 'night'? No, sirs, he is always the Sun – his whole existence is only 'light', light and light. So also, my Gurudev does not know what ignorance is.

Even if you come to Him with your so-called ignorance, as soon as you come near Him, that shadow of ignorance must vanish; because He is always overflowing with the light of wisdom. So, whoever comes in contact with Him, that person's darkness of wrong notion will fade away, even without Gurudev Nivruttināth knowing, that His presence has done that miracle (just as, the sun is not aware that his light has swallowed the darkest thing called 'the night') . So the easiest and

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shortest way to get rid of ignorance about our own existence i.e. about the primal Truth – is to constantly keep our consciousness linked with the Sun of Wisdom – Shri Nivruttināth. II 59 II

Truth is 'All-One; and here you are seeing me and my Guru as two; so has the 'All-One' Truth been divided? When waves rise on the ocean, is the ocean divided (tell me)? Or, is it that the ocean and its power are felt by us even more vividly, when we see the ocean rising high in the form of the waves? Similarly, my Guruji can expand with the waves of power to such an extent that, He creates a vast universe full of multiplicity. But, if He had actually divided Himself, would He remain as Himself? And then, how could He wind up all that scenario of the world at the time of deluge and swallow it into Himself? So, we have to say that His one-ness and the scene of 'many'-ness which He creates, are not opposites of each other. They are the all-one, un-divided whole-ness of Truth, like the ocean and its waves. Again,though He moves in His body, and 'I' move in mine, yet at that level also, it is only Gurudev existing (I having merged into Him – who is Pure Truth).We are two lips and one word, two eyes and one sight, two ears and one sound heard. Thus we are That One undivided whole Truth. II 60 & 61 II

Owis 62 to 69

(i) Just as gold and the ornament made out of it are not two; both reside in gold only; (ii) the moon lives in herself, and her glow too is residing there only. They are not two. II 62 II (iii) Camphor and its fragrance are one; (iv) sweetness and jaggery are one. II 63 II In the same way, 'I' am His sweetness and 'He' is the jaggery or the other way round. In short, though I seem to be living in 'my' world, still, since my psychologically projected image is no more, I live in Him only. Or you may say, He alone is; me the disciple is His aura, His glory; and, His 'Guru'-ness is because I am there as the disciple. (In both the 'pots', the space is 'He' only). II 64 II

(v) We see our face in the mirror, but at no point do we feel that the actual face had gone 'into' the mirror. What we see is only the reflection, and it serves our purpose. We say only for the sake of convenience – "I saw 'my face' in the mirror." But what we see is the reflection; the face is intact in its place. So, the whole story is of the 'real' face and its reflection – which is not the real face; i.e. the story is not of 'two' real things. One is real and the other is illusory, but serving a 'real' purpose. II 65 II

Again, one more example :– (vi) If a man is sleeping in a dark forest with absolutely nobody around him, when he wakes up, there is no one who woke him up. So we have to say that he himself was the one who 'woke him up'. Both the 'waker', and the one who woke up from sleep, are not 'two', but one and the same man. II 66 II

In the same way, even if outwardly we feel that Gurudev is the teacher who explains and expounds the Truth, and the disciple is the one who receives the teaching; but inwardly, Gurudev feels no distance, no difference and absolutely no duality between Himself and me, the disciple. Just as he feels no distance between His being and this vast universe, so also, I too am a part of His being. He alone is – whether as the multitude of things of the universe, or at the individual level of Nivrutti and Dnyānadev. II 67 II

Now, how do I explain that supra-mental dimension in which this whole celebration of 'one-ness with two-ness' or 'one-ness and many-ness' is constantly taking place? At the most I can say that, if your eyes can look at themselves without

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the help of the mirror, that exactly is the situation here; and if you can actually 'live that situation', you can certainly experience this supra-sensory, supra-universal dimension of my Guruji. II 68 II

In short, our relation as a Guru and His Dear Disciple takes place and day by day gets more and more enriched; and, it gets more and more nourishment because, no duality arises in it and our 'one-ness' never gets crushed; and yet, He is the Guru and I am His servant – disciple – devotee (as long as I am in this body and also as long as our story lasts on this earth.) II 69 II

Owis 70 to 80

Nivrutti means renunciation, withdrawal, and 'That' is His name. His glory lies in His distancing from all that could spoil the One-ness; and that is the way He reigns supreme in the kingdom of total 'withdrawal' into Nothing-ness. II 70 II

But remember, He does not turn His back to Life as such. And it is therefore not an opposite of the mundane-ness, it is a totally 'beyond'-state of consciousness, knowing no such opposites, which normally create a lot of worldly fights – creating groups, cults and such things even in the spiritual field – which actually is the science of One Whole Truth. Guruji's name (Nivrutti) represents His total ONE-NESS or ALONE-NESS – a wholeness which has to contradict nothing, and has no opposites since there is no 'other' whom to oppose. That is the vastness and beauty of His name. II 71 II

The sun does not bring light to kill the darkness; because he knows not what the darkness is, which, we only say to be his opposite. Similarly, my Guru has never seen what is duality, what is 'wrong notion', and what it is 'first to remain in the subjective mundane world and then to claim to be brave enough to kill all that or oppose all that, to favour renunciation'. To this undivided Wholeness, all these efforts are alien and unknown. II 72 II

A gem looks nice only when it is embedded in some metal, like gold or platinum; but my Guruji is such a gem, whose in-built glory does not need any support to make Him shine. Such is He – the unblemished gem, and the Supreme Lord of whatever exists, and even beyond all. II 73 II

The moon, on a full moon night, is so much overflowing with calm and beautiful light, that her glory almost swallows the whole sky into itself; and yet that all-pervading light itself is the body of the lady moon, the ruling queen of the nights. II 74 II

In the same way, my Lord Nivruttināth Mahārāj Himself is the glory of His spirit of 'Nivrutti'; and like the all-pervading moonlight, His Nivrutti or renunciation is swallowing and including the whole universe into His Spirit, without denying anything and without going 'against' anybody. So His Nivrutti or renunciation enjoys everything in the whole creation; because, all that has come out of His Own Self. It is like the flower enjoying its own fragrance and the flower itself becoming the 'nose', to enjoy that lovely smell. II 75 II

If our own eyes can turn back and enjoy the beauty of our own face – then why would we need to go in search of a mirror? II 76 II;

Or, when once the Sun rises and the night vanishes on the spot, then, the whole day, the world bathes in the sunlight. If this is the state of the world, what about the Sun itself? Does it need another sun to show its presence and give him light to move around? II 77 II

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In the same way, my Guruji is not such an object which has to be proved by various means (like the senses or intellectual reasoning etc.), or shown by outer instruments like the mirror etc. My Master is the Ultimate Truth which is omniscient and self-effulgent. II 78 II

Therefore this renunciation is also inborn:–a part of His natural existence; and, He does not need to, artificially or with 'efforts', take up the 'Nivrutti' (Renunciation) which is opposed to indulgence. I, Dnyānadev, with totally non-dual surrender, prostrate before His Divine Lotus feet. II 79 II

Dnyānadev says, now, by this worship of my Gurudev 'through words', and as far as my speech could somehow express our beautiful non-dual relation, I tried to express my gratitude towards the 'four levels of speech' which always help us disciples, in our journey to take a quantum leap into that 'nothing'-ness. – that formless and unnameable Truth – that my Gurudev is! He, through His words and actions and also through His unfathomable silence, taught us and took us along the 'pathless path' of inner quest, and so, we were indebted to all the *four levels of His speech.

These owis are only a small prayer of gratitude to those *four 'speeches' and a humble effort to slightly pay off their debt, which can be at least reduced when a disciple expresses his love for the Master through words; pouring His whole being into the words. II 80 II

* Note
This mention of the four speeches becomes the background for the beginning the next chapter which tells what the 'four levels of Speech' are, and how they make us indebted towards them.

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CHAPTER 3

The 'Debt' of the Four Speeches

Introduction to Chapter 3

Dnyānadev has suggested a number of things in writing a chapter like this one.

(1) Firstly he is suggesting that, for entering the Divine consciousness and getting oneself free from the clutches of the feeling that 'I am a person, an insignificant particle in the sands of human society and a still smaller a part of the universe', we have to take the help of our faculty called 'speech'. Man is gifted by nature with two very important faculties, (i) a very sharp and sensitive instrument called the human brain (Nervous system) and (ii) a wonderful gift of speech. Still, man is even more entangled in the struggle and strife of the journey called 'human life' as compared to all the other animals, because of his mind and brain complex (or 'faculty', if you may call it so), and also because he makes a wrong use of speech.

The human mind is a most crowded thing, especially its subconscious and unconscious layers and we can write a whole book talking about and describing the human mind, and still many things will remain unwritten about it. But it may happen that we hear through somebody's words, speech or through a scripture or some master's treatise or lecture, that, "we are not just an animal – 'the human animal' – to live and die, and operate in the world with a few achievements on the 'comparative' level of humans, and to live with a number of frustrations, fears, jealousies, desires – a few of them fulfilled but many remaining as disappointments, and all that strife". And when we are informed, that, there is an altogether different dimension of living which 'can be ours' – which offers us all the freedom and fulfilment and all the purity and peace which we long for, – even coming across that Truth through such words, i.e. on the informative level – even that is an 'obligation' on us humans, done by this faculty of speech. Thus, it is not only the grace of Life that we can 'talk', but it is a much greater grace of life, when we are lucky to hear such words of wisdom by some other human being who has himself experienced that Divine dimension and who has actually lived in it.

Traditionally, Vedic texts have explained that we humans can, not only speak words through mouth but we, in fact, have four levels of speech in the human body. They are called Parā, Pashyanti, Madhyamā, and Vaikhari :– Vaikhari-vāni is the utterance through mouth, Madhyamā-vāni resides in the throat, where actually all the matter of words is ready and the toning is ready which, given a chance, comes out of our mouth as speech. Then still in the inner region in the heart resides what is called Pashyanti, the un-verbalized thought stream and still below in the naval region resides Parā, just a feeling of 'I am-ness'. Yet it has to be called a speech because somewhere it is an expression of a fact of life that " I exist'; so, in a sense an individualization of the whole Truth has already taken place there. This is broadly the speech structure as described in the ancient texts like the Vedās, Purānās and other masterpieces of spiritual literature.

(2) The second thing that Dnyānadev has suggested in the very first owi is that, we humans are somehow psychologically dreaming that we are 'so and so' – a son or daughter, a man or woman, and from the day we are born we are awarded that entity called 'Mr so and so', not only with a name and form, but it is a package.

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In our whole life we carry a 'package' called 'myself', which includes so many things, relationships, responsibilities, idiosyncrasies, our own desires and also the desires of those whom we belong to, and a long line of fulfilments and frustrations because of the desires, in which we spend all our lives without ever really knowing what we 'really' are. So, on a spiritual level, which is the True-existence level, on that plane we are fast asleep. Sleep is the cause of dreams and this one long dream is what we call 'our life' and the way we have to live it – never allows us to wake up into our blissful true existence from the sound sleep, and from the dream of this personality.

(3) Now, the third statement of Dnyāneshwar suggests that if by any chance, or as good luck would have it, if at all we are awakened from this sleep, that can be only through a very loud sound –which sound must come from our Sadguru, the enlightened person. When he shouts,with all his strength, and pouring all his wisdom, 'O child, wake up from this sleep.Do not think that you are a small helpless creature, though right now you are dreaming that way. Please wake up'. So the use of speech as utterance (Vaikhari) from the mouth and loud sound through the throat (Madhyamā) and the whole wisdom that the Guru has earned from his own spiritual journey and now contained in his heart (Pashyanti), and his own Divine existence in this very body – his unspoken declaration of himself as the Truth, 'I am', 'I am That' (Soham –'सोहम्' as called in Sanskrit),all those four speech levels call out to the disciple and wake him up from his slumber, i. e. from his ignorant state of consciousness.

That wakes up the disciple and he suddenly realizes what a dream it was, which was pushing him into the 'personality cage' and was getting things done like a master brutally taking services from his slave. But though this becomes an awakened state, yet, on the level of the four speeches, the disciple too has to do a lot of hard work to allow that awakening to sustain. He has to wipe out his earlier projections about himself and also about the world around him; and this, he can do, only by purifying his thought level, i. e. the Pashyanti level of his existence. When that happens, then, the more elaborate Madhyamā and Vaikhari also contain his wisdom and from Parā to Vaikhari, all four, now overflow with his wisdom – his own realization that he himself is vast Existence, unblemished pure Consciousness and the very source of Divine Joy.

The earlier 'I am the body, I am Mr so and so' mental image about himself, and that 'this world is a place where I am burdened with responsibilities with stress and strain, with competitions, jealousies, compulsions and regulations as to how I should think and behave, etc.', all these earlier conditionings and projections which have ruled over our existence all through our waking, dreaming and sleeping states, all those wrong notions should get wiped out from our consciousness. This must happen to such an extent that we should feel total freedom, love and relaxation in all the three states (waking, sleeping and dreaming) – with the help of our own attentive, aware style of living and giving full mind and heart(i.e. giving all the levels of speech) to 'understand and actually live' the Guru's teachings.

Owi 1

Hence the first owi says that by utilizing all levels of speech and all levels of existence, one wipes away the wrong notion and gets totally rid of the fragmented existence. But as long as he feels-though only as a memory – that 'I was once in bondage, I was caught up in wrong notions about myself', there is still a trace of

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ignorance, hence that too is a kind of sleep. In that sense, Dnyānadev says that waking up is still a kind of sleep. Only, because it is opposite to the earlier state, I feel now as if I am awake. Thus, it is only a 'relative' wakefulness. II 1 II

Owis 2 to 7

In owi 2 Dnyānadev says that the four levels of Speech, the Guru and the Jeeva himself thus helped the Jeeva (that is ourselves) to get rid of all the earlier wrong notions, our fragmented and tortured existence, and all our pollutions and psychological idiosyncrasies which all the more contributed to our unhappiness and perpetuated our bondage. In fact, all the four levels of Speech strived so much to liberate us that, ultimately they expired along with the ignorance or wrong notions that died when the sun of wisdom rose on the horizon of our consciousness.

But now Dnyānadev, through 7-8 similes has another point to make. He says, (i) When the body dies, obviously our hands and feet are lifeless. (ii) When the sun sets, obviously his bundle of rays also vanishes. (iii) Along with our sleep, our dreams also disappear. (iv) Fire heats up iron which then loses its solid form; but it survives as melted liquid. (v) Dry wood, when put into fire, does not remain wood and yet, it is seen in the form of fire. (vi) Salt loses its body in water but leaves behind its taste and makes the water salty. (vii) Sleep disappears but the waking state takes its place, in which the 'me', who was sleeping, is still there. Similarly, all the four levels of Speech get consumed in putting an end to our ignorance or wrong notion about our true nature. Whatever spiritual journey we take is through words i.e. the knowledge contained in them.

Then, being aware of our existing mind-set and its effects on our way of life, and watching how our psychological thought-process creates all the conflicts because of the training each child is given – to compare, compete, strive hard, to become, to psychologically achieve, etc., the speech power, then the mind power, the power to meditate, to ponder etc. all these are used up to get rid of all this conditioning, till one reaches the state of silencing the 'psychological me'. And only then, we actually feel the true nature of ours – the Divinity, the 'Sat-Chit-Ānand' state of our own, which was completely veiled by the so called human mental structure. Physically it is O.K that we have a human body but beyond and above that, there is much more to journey, to find out and to feel from within 'what we really are', i.e. whether this mental structure is our original state or something thrown on to us through some wrong turn that humanity took.

The reason why we aspire for such unlimited joy and freedom is 'because WE ARE THAT BLISSFUL STATE' and somewhere in the process of erecting the thought-structure, we have totally missed out, totally snapped our connection with the Divine aspect of our existence. Dnyānadev says, "When thus journeying back to our source,we take the help of our four speech levels, so much that, just as a faithful soldier dies to save the life of his master, these speeches literally die and vanish along with the enemy, i.e. 'ignorance', destroying whom they are totally used up".

But as shown in the similes mentioned in owis 3 to 6, the speeches still remain in the form of 'enlightenment', because after being freed from all earlier wrong notions, the speeches, Vaikhari and Madhyamā, start telling about your exact true nature. They say, 'I am Brahman'; 'I am Sat-Chit-Ānand'. In the un-verbalized state of Pashyanti also, there is an outpouring of the feeling of one-ness with the Divine. So, according to Dnyānadev, though this again is a rung in the ladder of upliftment, it is not the pinnacle yet. II 2 to 7 II

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Now, first we will take up the owis 31 and 32, which put forward what Dnyānadev has to give as a solution to this continuation of Avidyā (wrong notion) in the form of this rejuvenation as 'Aham Brahmāsmi' (अहं ब्रह्मास्मि). He says that all seekers of Truth should remember that if you are feeling 'happy' that 'I' have got rid of Avidyā, now 'I am Brahman', then your wrong notion cannot be said to be completely wiped off; because, 'you' feeling yourself to be the wise one, is still another 'notion'. You have to completely dissolve in your own Divinity to such an extent that there is no trace of fulfilment, contentment etc. also; because, they too are 'thoughts', that is, Pashyanti or Madhyamā; and those you will utter through Vaikhari; so they are all thoughts – only with a different colour. Earlier you were unfulfilled and distressed. Now you are the achiever – just the other side of the same coin.

Then what is the remedy for this? How do you completely drop the psychological thought-process? (Please note:– Thought in us which purely helps us to take care of basic existence with no mental entanglements and no formation of 'me' as a person, is 'physical' thought-process, which is perfectly compatible with our tuning with the Divinity. But that thought process which constantly creates and sustains our 'I am so and so', as the psychic entanglement , is called 'psychological' thought-process, not being conducive to Shiva-Shakti Leela in us, but in fact veiling our Shiva state. That has to be dropped; has to be ended totally.)

Dnyānadev says, though you had to take the help of those four speech levels to erase your earlier wrong notions, now you have to rid yourself completely of both the opposites; now you have to be beyond both viz. 'I am the person' and 'I am Brahman'. For this 'you' have to dissolve – not as salt in water but as water mixing with water. This complete non-duality happens, when you spend all the remaining moments of your bodily life entirely being swept away into that 'one-ness beyond one-ness'! – i.e. into the complete silence inwardly, and surrendering to your Guru or the beloved God, (whatever you may call It). Thus, let there be absolutely no 'me' any more – not even the 'fulfilled one'!

A very basic thing is pointed out here. If we are by our nature 'pure Existence and Wisdom', then after getting rid of 'Avidyā' or wrong notion, what is there to boast about? If you are searching for a necklace feeling that it is lost –(but which you are actually wearing on your neck), then after searching everywhere, when you find that you are already wearing it, you will only laugh at your wrong notion; and feeling comfortable that you have not lost it, you will get back to your work. It is alright that you feel happy for some time, but later on, you will feel that nothing has happened, neither had you lost it, nor was there any question of getting it back.

Similarly, when you first realise the Truth, i.e. actually experience It (not just as an 'information' but 'actually'), that you are that Shiva principle and this universe is your creation for your own frolic and expression of self-love; then, all your earlier sense of 'me', 'mine' and the psychological structure erected there upon dismantles. It is true that for the remaining years of your bodily life you do operate here through this body and conduct all the basic things required, but certainly inside you on psychological level, there is immense space – just a supra-physical light of Wisdom occupying that space; and according to whatever you are in the world of humans – say a householder, a wife, a daughter, a monk, a clerk, and whatever man or woman structure by destiny you are allotted, after enlightenment, there are no fetters around you, created by that entity on the psychological plane. Whether

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pleasurable or painful, they were fetters after all, but they do fall off after liberation, inwardly.

But outwardly, your basic physical life continues till you breathe your last. But for 'you' as such, now, Life is only a stream of Love, timelessly flowing. Howsoever you may see the typical human happenings taking place around you, still because the earlier 'you' has faded away into the splendour of 'nothingness' of Truth, and since now you are no 'particular' thing, and you being only the 'pure seer', or the ultimate un-conditioned Wisdom, that may initially give you a great joy. But, Dnyānadev says, 'That phase very soon drowns into and is swept away into pure 'Bhakti', surrender and total ending of the feeling of a separate 'me' – apart from one's Guru and God'. This naturally results in a fundamental change in the devotee's life-style. From within, he is a completely transformed consciousness; and from outside, the body operates only in the light of the newly dawned Divine wisdom.

That is why his behaviour cannot be labelled according to our mundane ideas of good and bad. One, who has reached the pinnacle of the spiritual journey, cannot certainly be squeezed into our 'patterns'. The more conducive we make life for him to Live his Truth, that helps us in our own journey too; and, for our well-being he uses his energies of mind, speech and body, because, he is full of compassion for ALL. From inside he lives in immense space, unlimited joy and total silence – a timeless existence in pure 'joy' which even the angels and gods gather from above to watch and feel envious about.

Dnyāneshwar has suggestively pointed out this state in owis 31, 32 and 33.

This is his way of speaking out his own state of consciousness where he says, "All speech levels existed first as the expression of the earlier 'me'; and after enlightenment, they proclaimed what has been achieved. But whatever was 'mine', there is no need to proclaim it on and on, so I prefer to prostrate and dissolve myself along with my four speeches into the ocean of Bliss which my Guru is".II33II

A question may arise as to why Dnyānadev constantly talks about dissolving the four speech levels, and surrendering oneself and mingling into the pure existence of his Guru or Lord Shiva – as his beloved Shakti. This is so, because, the stages of enlightenment are also such, that, at the first stage the earlier ignorance about our own true nature – when wiped off, gets replaced by the correct notion of what we truly are, not only verbally but actually! So, right from Parā to Vaikhari the levels of speech are filled with your own experience of Truth and you get drenched into that, you utter only 'that', and also you 'live' that.

What Dnyānadev wants to convey is that, after this first sensation is over, you still have a lot of destiny left, in which you have to live through this very body, mix up with the same old acquaintances and situations, but now, from within, 'you ' are a totally different being – your consciousness being completely transformed.

Yet howsoever you may change your lifestyle, still certain unavoidable destined happenings are going to be there. If earlier you were a very poor person, enlightenment does not mean that you suddenly become rich or if you are a worker, enlightenment is not going to suddenly make you a manager or the boss. So, the earlier mundane structure is not going to change. But since your earlier 'person'-ness is not any more able to hold you in its clutches. (i) Your responses are different and much revolutionized, and yet, (ii) it may be the initial stage of enlightenment, and so, still you take the help of the four levels of speech, which are now overflowing with wisdom as opposed to your earlier wrong structure of notions.

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This first stage of enlightenment is named in Yogavāsishtha (योगवासिष्ठ) as Sattwāpatti-(सत्त्वापत्ति) i.e. Truth befalling you and occupying your whole being. Then, continuing the journey, you naturally move into the further two stages of enlightenment. When you become more and more detached in your every activity and every response, that stage is called 'Asamsakti' (असंसक्ति) i.e. less and less coming on the bodily plane, and very naturally keeping oneself mostly on the plane of Truth.

This is made easier when the non-attached self, is drowned into the love of Guru or God – through all four layers of speech; that is to say, (i) chanting God's name with Vaikhari; and also, whatever he utters is only pure Wisdom, then (ii) pondering over Truth through Madhyamā. (iii) Showering your being (Pashyanti) on Him and (iv) remaining mingled totally into Him (through Parā). Traditionally, this is also called non-dual 'सगुण'-प्रेम. (Sagun-Prem means non dual love of the form of God and His cosmic presence, both.)

Then, this drenching into love grows deeper and deeper, so much so, that the 'devotee' hardly exists, his world also hardly exists for him;what exists is non-dual love for his Guru or God. Whatever worldly activities he has to perform, they are performed, according to his destined role with proper care, and yet, his 'being' is always enjoying the inner light of awareness and Divine love. This third stage is called (in Yogavāsishtha) as 'padārthābhāvini (पदार्थभाविनी), where the objective world exists sparingly (when unavoidable destined things take place); and yet he feels pure Being-ness (even while passing through his destined events) all around and inside him.

The earlier stages of enlightenment also have all these elements, but now they grow and envelop his whole existence steadily, and we can say that whatever world exists is for him to experience the presence of Truth all around; and mostly, his life (after destined moments of particular interactions) is spent beyond all boundaries of worldliness and personality. Though he is very much moving here, outwardly very well operating in this body, his whole life is a piece of Beauty and Bliss, enviable and worth-watching for the celestial beings too.

Beyond this, there are dimensions of LIFE which only masters like Dnyānadev can express in words. The seventh or last stage is totally beyond words and is called Turyagā (तुर्यगा). This last stage is completely free from all 4 speeches. Probably on its arrival, exceptional Yogis like Dnyānadev enter Samādhi and sit inside the cave forever, and others, after dropping this mortal sheath, mingle into the speechless Shiva state.

One has to remember that though the stages of enlightenment are given as four in number, they are not watertight compartments but an evergrowing flow of Divine light and Bliss in your consciousness; and that is why the inner Shiva slowly occupies the seeker's total being, taking him completely beyond the worldly existence.

Now we will take up the **Owis 8 to 25**

If the speeches light up the lamp of spiritual knowledge, then what has been achieved is only the trouble of placing the knowledge 'I am Brahman', in place of the earlier wrong notions. II 8 II But this is like our state of sleep, which after a few minutes of sleep, brings in some dream and at the end of the dream the sleep continues again. So either way, there is no 'waking up' at all! Dnyānadev suggests that whether with right or wrong notion, (about us and about the universe), but the

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mind still remains occupied with notions. First we were identified with an ignorant personality and now we can feel that 'I am wise'; but the fictitious 'I ' remains. II 9 II

'I think (says Dnyānadev), the earlier ignorance was alive with all the paraphernalia of wrong notions. Now it has died but is reborn as 'I' am wise' and 'I' know things correctly'. II 10 II But this way or that way, the 'I' who is the product of wrong notions is still alive and so, creates bondage. The earlier wrong notion amounted to and was openly called as bondage, but this knowledge and right understanding also, if it does not leave us ALONE (All-One) and free, then it will be another bondage, though outwardly it is called 'liberation' because, it freed us from the wrong ideas, fragmentation, and conditioning. Yet, the 'I' is still lingering. II 11 II

Thus, if liberation from wrong notion has not yet resulted in liberation from this 'I', then why give so much importance to that word 'Moksha' (liberation)? But as long as we make too much fuss about our being unhappy, mortal and ignorant, we and the people around us, also give undue importance to this liberation happening to us, and thus, put ourselves in another trap. We all have an experience that when some painful disease has occurred in some part of our body, and after proper medication that pain is over, yet some people have the habit of carrying the memory thereof even for fifty or sixty years in their minds; and they go on mentioning it and want to discuss 'how painful it all was, or, how I was unhappy in the past, how poor I was in the earlier days of my life, or how unhealthy or bad looking I was as a child', etc. All this they want to remember, share and it brings tears to their eyes. Thus, from the back-door their so called 'unhappy 'I', wants to continue in them. So, Dnyānadev is warning the seeker not to get too much 'elevated' by the experience of 'Brahman' which you have received, but continue with modesty on your path and remain surrendered at the feet of your Master or the Lord, – and go on, as there are many steeper heights to climb. II 12 II

If you tell a child that there is a demon in the room and let us kill him, and then you take a fake sword and do the acting of killing the demon, basically this was only a conjured up story (i) to first scare the child and (ii) then to give him the joy of being freed from the demon. Since all that is conjured up, there is nothing to be happy about. Because of his innocence the child may first be scared and then he may become happy. But, for you – the elderly person was the demon real? And was the death of the demon also real? II 13 II

If you say that this is a 'no-pot' and now I am breaking it with a rod, you are talking about a non-existent earthen pot and you say you have broken it now. Whoever believes in your silly talk will be equally silly. II 14 II

Now, through these examples, Dnyānadev wants us to basically understand that our wrong notion – about ourselves, about the world and also about the Lord, – has kept us under its veil for ages. But, after all, it is only a notion, which gets cleared up when we get a proper Guru (or scriptural guidance), who first explains to us why we think in the fragmentary way, and how that leads to our misery, sorrow and psychological pollution in our consciousness. Somewhere first we have to put a full stop to that fragmented outlook of ours, make a new beginning, and allow the newly cleared skies of our thought-structure to remain clear.

And the biggest cause of that psychological pollution was our 'I' so and so' image, wanting to be happy, wanting to dominate; but, whom will you dominate when psychologically YOU ARE THE WORLD? So, 'I' wanting to go ahead of some-one means giving reality to the 'I', and also to all the duality around you so that you can say, 'I' am ahead of 'them'. Now, if this notion of 'I' as separate from

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the humanity continues, and if you take that 'I'-ness to unreasonable lengths, then your whole-ness, your natural flow of life almost stops, i.e. comes to such a stand-still that everything in the world, you see totally through the lens of the 'I', psychologically.

Physically it is O.K that you have a body like all others and you are taught to take its care, but don't we humans spend all our life, our energy, our money and our thoughts to perpetuate this psychological 'I'? We create a 'psychological fact' out of our physical existence; and even our body we look at, through this psychological lens. And then, we give unimaginable importance to the 'image' of ours, as created by the conditioning, and by the identification with what is thrown on to us as our 'me-ness' by the culture, by the society, the family, the educational structure and also by our own contribution to that entire mass of images. Out of this continuous process, our 'me' is constantly becoming thicker, deeper and more and more real for us, and for all those around us.

But if you go deep into this issue, you will find that it was like treating something, 'as if' real, something which has no basis, no real stuff in it, and constantly contributing to the perpetuation of its existence, though really it is only a 'projection'. Hence, the spiritual journey for us becomes tedious, un-natural and something like going against the current; and when we do it, we feel we have taken so much trouble to find the Truth.But about this process, Dnyānadev is really warning us, "Don't forget that you are only trying to falsify what is not true, so don't make a fuss of it."

This 15th owi says that the bondage is basically false; then, why are you making liberation from it so real that you, in terms of your earlier 'me', again start showing off that you have achieved something very great? But you will be truly wise only when you stop feeling that 'I' have done something great. Comparing this achievement of joy, with your previous imagined sorrows of the 'me'– who is himself basically imaginary, and then feeling great about it is like continuing with its wrong notions; and then that process of binding you will also continue, mind you! Then, we have to say that your previous wrong notion is reborn in the form of your so-called attainment of knowledge. ll15 ll

Most of those who, at the informative level, understand the words and have some idea of the spiritual dimension of existence, are seen getting entangled into their own image of, 'I' am wise, 'I' am higher than those who know nothing about it. In most cases, they have not even actually journeyed along the path in the sense of wiping out the false 'I', or even proving first to themselves that it is false. But they are in a hurry and want all the people to know that they are learning something. Most of them, being materially well off, health-wise also good, and very well established in their social circles, start expanding horizontally, i.e. allowing their new erudite 'I' to swell in such a way that their journey towards 'no-me' gets entirely blocked, because, its process has not even actually started.

Thus, they abort their own spiritual quest; and allow all the existing mental and cerebral pollution and swollen psychological 'me' to encroach on their so called 'spiritual' field also. And since they think that they have done so much in that field, they allow themselves being called 'great' and being honoured by the ignorant crowds; and thus, the 'Avidyā' and 'Asmitā (as defined by Sage Pātanjali in his 'Yoga Sutras') instead of being washed off, get more rooted in their being. Hence Dnyānadev is warning all, not only those who get a glimpse of Truth and start rejoicing 'I have known', but also the unlimited number of people who have just got

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introduced to spiritual literature which is only the informative level (and especially so, in today's culture where printing and internet have allowed such literature to flood your homes). But, that will only add to your already swollen 'I'- images.

Now in owis16, 17 and 18 Dnyānadev gives a scriptural proof and his own comment about it, saying – 'In Shiva sutras, Lord Shiva has specifically said that knowledge is bondage (Dnyānam Bandhah – ज्ञानम् बंधः)'; II 16 II and Lord Vāsudev has uttered in the Bhagavadgitā (Ch 14) that Dnyān (knowledge) being a quality of 'Sattwa'-Guna (सत्त्वगुण), it has a binding element in it; (equally as the Rajo-Guna (रजोगुण) and Tamo-Guna (तमोगुण).('Guna' means 'rope'– which necessarily binds). II17 II

And Dnyānadev says, I accept these two statements not only because I am in love with both Shiva and Shri Krishna (Vāsudev), but also because, I have observed around and found with people, how easily they are entrapped in the clutches of knowledge and, with ignorance we can at least say that we do not know how and when those wrong notions took over us; but this trap of knowledge keeps us locked up in spite of all the awareness that we had maintained, while getting rid of ignorance. So, getting enslaved by the 'knowledge-ego' amounts to a bigger crime; and yet, it gets all the recognition and respect from the world. Thus, those who actually have the knowledge, they also keep getting into its jaw, then what to say about those who are only 'showing off ' as seekers, but actually are totally of 'this world' and are haunted by the mundane pleasures?

People want to be respected as knowledgeable. Such crowd is especially growing, since (as already said) printed books and e-books are very easily available; and we start thinking that we too are learned, having read (not 'learnt') a few of them, and not at all allowing the Truth that is contained in the books to touch and transform our whole existence, our being as such. So Dnyānadev's warning is all the more relevant today. Another medium that makes us fool ourselves in modern times is the audio-video material available, which we can make use of, and also the loud-speaker which helps people to gather in thousands. And, attending such huge camps gives an air not only to the 'listeners' but also to the 'speakers' that they all are of a specially 'Pious and Divine class'. But unless it radically transforms an individual, all such activity proves only to be a mundane hobby, soothing your ego with one more marvellous idea, but which is not an actuality.The actual hard journey has not taken place in you but you are reading only the descriptions of other people's expeditions. "That is what I myself see around me", says Dnyānadev. II 18 II

If your true being Itself is pure Wisdom, and still if you want to feel, 'I' am wise, 'I' am full of knowledge, then won't it be like the sun waiting for sunrise to take place and help him operate in daylight, while the sun himself is the source of daylight ? II19 II

It will be like a lamp having its own light and still being happy that another light is brought. It means that the lamp is not really aware of its own lighted state. That is why, anybody taking pride that he knows his true nature, will amount to he himself undermining his very natural state of Wisdom. II 20 II

Or, it is such a state that you in fact are with yourself always, and yet you go around in different places in search of yourself. II 21 II Then, after such a search for many days, if you remember that you have always been with yourself, and if that realization makes you so very happy that there is no end to your joy, won't that amount to a kind of entanglement again? Similarly, first taking rounds and rounds of

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'me'-ness in the subjective world of yours, you then realize, "Oh, I was never this narrow existence called 'me'. I have always been the unfathomable, joyous Shiva (Truth)"; and yet if you go on boasting about that realization, then are you not indirectly glorifying your earlier foolishness too, opposite to which you are feeling this realization as a great achievement? II 22 II

A question may arise in the mind of the reader, as to why Dnyānadev insists that there is another kind of bondage in saying that 'I am now liberated'. The basic idea is that, if theoretically you have understood the fact that you are not the 'person' that you think yourself to be, then what you have to do is just to feel the actuality thereof, and for that, do whatever is necessary to feel it :– change your lifestyle, allow things to happen that will make it easy for you to free yourself from your personality, your own identity as a person – good or bad, weak or strong, virtuous or ordinary, whatever! If you have any doubts about those theories, don't just sleep over them, don't join groups of similar people but explore individually; dive deep into yourself; be free to enquire till you actually get hold of the pearls of Truth.

And then, you just have to live it; because it is your own nature, your true 'Existence' which has unveiled itself. It is like looking in the mirror and seeing who you are. Do you boast that you have looked at yourself in the mirror? So also here, after the actual encounter with Truth, you need not feel anything great – that is what Dnyānadev means; and says, don't again go to your four levels of speech and use them to declare, 'yes, I am the winner'. It is O.K. that you may for a while feel the difference between your earlier state of consciousness, but slowly you will get acclimatized.

Then another question will be, does really a Dnyāni boast about these things? Yes, boasting, or, feeling slow-ness or a lethargy, are all likely, because you are still living in the same body and operating in the same old world of human beings; and the people around, are the same old persons, to nag you or try to put you in some category, or to put you on a pedestal, or make you a puppet and force you to dance to their tunes, now, as their spiritual leader; – all kinds of tricks that the human psyche plays to make you continue in your cage along with them.

But, Dnyānadev wants to caution the sincere seekers, both those who are yet in the enquiring stage and also those who have got a glimpse of their true nature as Sat-Chit-Ānand. He is suggesting that even that glimpse, if you go on expressing through those four speeches, then you are taking shelter in ignorance. If you take this first glimpse to be the end of the journey, I want to warn you (Dnyānadev says), that this may prove to be the other side of the same coin:– the same old attractions for fame, prestige, leadership, etc. will be there; the learnedness may create new images in your mind about yourself. Again thought will dominate; all the psychological world of human values of superiorities, comparisons etc. may dominate; and you will miss the real fragrance of Freedom and Truth in the bigger 'fetters' of 'Vidyā' (knowledge), which wiped away 'Avidyā'. So, again that 'Avidyā' will be sort of 'reborn', to bind you with a more sophisticated, cultured and attractive face; and, because the new learned stage is so luring, fascinating and well-recognized among the humans, it will be impossible for you to throw it off. II 23 II

Hence the knowledge is so 'heavy', that it drowns itself and drowns you too. So Dnyānadev says, we do not like it. Such Dnyān (knowledge) must end, by surrendering itself to the Lord and by serving the Guru. Only then can we say that

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Dnyān (Knowledge) gives liberation. Because the, feeling 'I am Dnyāni' is equally binding (like the earlier ignorance). II 24 II

Therefore, the four speeches, though they help to release you from the limitations of personality and its resulting fragmentation and the selfish and narrow psychological existence, which are after all decorations born of ignorance, they have no place beyond this point (of the flash of Truth). And yet, there is a lot to travel ahead. So don't again expand on the horizontal plane with their help, don't be tempted to rule over the human world by changing sides – from ignorance to knowledge. Man has a tremendous lust for recognition. He wants people to somehow recognize him as virtuous, as good, as worthy of friendship etc.; and the load of this wish he carries on his heart and brain for millions of years. That wish is likely to catch him up even at this juncture, where Avidyā has dropped and Vidyā has dawned.

This had to be reminded about, because reading first two chapters one might feel, 'Oh, it is so easy to be enlightened; just you view the world as YOUR OWN PROJECTION FOR JOY, and be humble to the 'Guru'. But what an ordeal it is, do you know? – (a) First to pass through the process of being absolutely aware of various aspects of our own thought-structure; then you have to cross the two stages of (b) getting some basic clarity about the psychological and material life and relationships around you, at the worldly level, and (c) getting an actual glimpse of Truth. Because, everywhere our 'me' constantly haunts us, and makes the way slippery for us at all the three stages (a), (b), and (c), that is certainly a big ordeal. II25 II

Owis 26 to 32

Dnyānadev, the great poet that he is, will not give just theory but to make it absolutely clear and understandable, he gives a number of examples.

The wood was bored with its name and form, and so (just as we conditioned persons go in search of the ultimate Truth) those wooden sticks threw themselves into the fire, so that they should get rid of their identity. But though fire burnt them, the ashes still remained, which were still a part of their earlier existence. Similarly, though our earlier narrow, unenlightened existence gets burnt by the first glimpse of Dnyān, but still, we have to travel much, to get rid of this new entity. II 26 II If you dissolve camphor into water, its cubical form vanishes and we cannot see the camphor any more, but the water becomes fragrant. So in that state, the camphor still exists, and makes us feel that it is there. II 27 II If we put ashes on our body, after spreading it all over, the particles fall off, but our skin starts looking whitish. II 28 II When water drains away, the soil still holds its wetness, though the actual water is no more there. II 29 II

When we stand in the mid-day sun, we think that our shadow which looks long in the morning and again in the evening, has disappeared; but actually the shadow falls under our feet, and so it is very much there. In the same way, as stated in all these examples, even if you feel a complete non-duality when the glimpse of pure Truth is experienced by you, still you have to hold on to that one-ness for a long time with the help of the four speeches i.e. (1) actual words (2) verbalized but unspoken level (3) un-verbalized 'pondering and feeling' level and (4) the pure 'I am' vibration. II 30 II And this is unavoidable since you are simultaneously operating in the material world due to your 'present-life' destiny; and that world is likely to constantly disturb your inner one-ness. So till you reach the

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highest peak in your spiritual journey, the earlier 'me' will haunt you, though with its new face of enlightenment. II 31 II

Here Dnyānadev says that this is the 'debt' of those four levels of speech which you can't pay off even by your bodily death. For that, the only way is to non-dually love your Guru and Beloved God, till you completely get swept away in that wave of Divine love and, no trace of that fragmented 'I' or slightly enlightened 'I' remains anymore. Therefore, though this journey is carried out with the help of the Guru's speeches as well as our own, one has to go beyond them. II 32 & 33 II (More about these owis, we have studied prior to owi 8).

While one is totally ignorant, the scriptures, and the words of enlightened masters help him, to theoretically understand the supramental dimension of consciousness. With the spreading of knowledge through printed books, audios and videos (and now even 'e-books'), one can collect a lot of spiritual information. But this has increased the risk of people considering themselves as 'learned', by possessing bookish knowledge without actually taking steps to rid one-self of the 'me'. In fact such collection of books etc., belonging to such groups, cults and also the various facilities like loud speakers, travelling, attending camps etc. have added to the 'so called spirituality' spreading rapidly at a scale, which could not even have been imagined in the days of Shankarāchārya or Dnyāneshwar. So the risk of the growing number of pseudo-spiritualists is more, and a sincere seeker must take care to see that he does not just do this outward activity and consider himself to be a renewed (Dnyāni) 'me', just because he collects and reads books, attends camps and joins discussion groups. He must go a very long way even to get a glimpse of the ultimate, and here, Dnyāneshwar Mahārāj is warning those who are likely to fall prey to the makeover of the 'me', even after they have reached a certain stage.

So obviously, the earlier ones which we referred to as doing only some outward activity which is the product especially of the printed books, tapes, loudspeakers, camps and other facilities, should not at all deceive themselves by feeling that they are in any way even in a brief contact with the 'Other' (= the final Truth). They are still the same, ignorant, self-centred 'me' – persons lured by worldly pleasures, caged up in their teeny-mini' person'-ness. Howsoever they may be powerful, cultured or rich or well-settled on the house-holder's front, with good health, fat bank balance and lots of friends with at least 100 'events and celebrations' to attend every year; yet, they have only added some 'flair' to their mundane existence, with the so-called 'spirituality feather' in their cap.

This is where we all are heading to, and this face of ours is necessarily the face of a man of the late twentieth century and of course the twenty-first century too. We all have growingly become a part of this consumerist world and our children are fast moving in the same direction. Hence it was necessary to bring to light our bare reality as humans and our misunderstandings about our spiritual inclinations, and the depth, seriousness and austerity of true spirituality put forward by Dnyānadev and such other Masters, which is fast getting enveloped by our own wrong notions. On this note we end this chapter.

Let us understand Dnyānadev's teachings, not merely as a theory but in the light of the present day world of humans and how we can take ourselves into the purest 'Adhyātma' (spirituality) as taught by our ancient Masters. This is an individual quest and when an individual is very clear in his understanding of the basic principles and also helps himself to steer his boat, he will definitely go a long way and even enjoy the ultimate state of consciousness in this very life. In fact

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treatises like Amrutānubhav are written for such sincere seekers.In the form of those sacred words, the seeker gets a Sadguru, and then his own inner light of understanding itself takes him ahead.Though apparently he is living his routine worldly life, he is a very noble individual who is dear to the earlier Masters like Dnyānadev, and they being beyond their bodily existence, actually give him all the required shelter, both inwardly and outwardly.

Again, it must be noted that owi 23 has specifically indicated that the feeling of 'Soham' (I am Brahman) is also a bondage and one has to go beyond that too.

While studying Amritānubhav, at least theoretically one must understand that there has to be a 'one to one' teaching called 'Sampradān' between the Guru and the Disciple. This actually takes the disciple into the supramental dimension of 'living totally', non-fragmentarily in the One-ness, without asking, planning and without the following of methods and systems, but only by giving his entire life to It. Everything of the highest level can happen if the level of consciousness of both the Guru and the disciple is the highest, and the student is groomed through a 'one to one' process under an able, enlightened Master.Then even the Master's silent company can dispel the darkness and the disciple himself timelessly shines like the sun on the horizon of pure spirituality. (गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः।।) These treatises of the ancient Masters also act as a Sadguru, if you follow their instructions correctly.

Unless that happens, there can be no true spiritual journey, not even the first step, because, in true spirituality there is a radical transformation of consciousness and a 'new' life manifests, a new seeker is born. Therefore, that first step of ending the earlier 'me', sooner or later proves to be the last step. The only suggestion given throughout this long discussion is, 'not to think that actual journey has started just by joining groups of meditation, and collecting study material and photos of the Gurus, etc. LET SPIRITUALITY CHANGE OUR TOTAL ACTUALITY'. And yet, that too is only the first step. If very correctly taken, – though a lot of time, life and energy has to be given to the middle part of the journey, with great vigour and unbroken dedication, – yet, that can very soon prove to be the last step.

And this can happen, does happen, and has happened even in this modern human culture.

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CHAPTER 4

Pure Knowing with no Opposites

The purpose of this chapter seems to be to explain two things. The student heard in the third chapter that, though the student / seeker can, with the help of the 4 levels of speech travel from the theoretical knowledge to even actually getting a sip of the nectar of realization of Truth, yet Dnyānadev treats 'that Dnyān' (knowledge) as only the other side of the coin of ignorance. Hearing this, the seeker is likely to get disheartened even before he reaches the point of realization, because he may feel that if 'Avidyā' itself is not totally wiped out, but only reappears in the form of Dnyān, what is the point of this entire journey? But the stress of the third chapter was not just on discarding the first stage of 'Dnyān' as an opposite of 'Adnyān', but, to prompt the student to keep journeying ahead, giving more time to the non-dual devotion of the Guru (or the beloved Lord) and, that will automatically take him to the further stages of enlightenment. So the student should take care never again to get caught up in the net of the psychological thought-process, i.e. of the person 'me' who he used to be, earlier. This is one thing, and the second purpose of the third chapter was to actually describe what happens after the first stroke of realization appears, and, to prepare the student for the further journey. In all, we have to cross 3 stages of actual enlightenment also, till the fourth or the pinnacle stage is reached (as stated by us in our ending note on chapter 3.)

So the 1st owi of this chapter says :– Just as we can wake up only when our sleep is finished (destroyed by the process of waking) and then our waking state totally prevails; similarly, the earlier misconception as to the nature of oneself, when totally cleared through a study of Guru's and various enlightened Masters' awakening words, and the pondering of the scriptures (Upanishads, etc.), which teach in detail the nature of Brahman, then, 'that' enlightened state of consciousness dawns. This is called Dnyān, which now totally prevails, destroying the earlier state of sleep i.e. the state of ignorance or misconception about 'what we are' and 'what life really means'.

Ignorance was not an 'actual thing' to be destroyed like any cruel animal; but, our life having been based on totally wrong ideas, it had led us into all kinds of cruel dualities and opposites, like pleasure/pain, good/bad, rich/poor, life/death, respectable/condemnable, etc. and we were trained to go in for the better of those opposites and strive to run away from the other. Thus, millions of us spend our valuable lives in the slavery of laid down ideas, rather than in search of Truth. If we had got rid of the wrong notions, we could have actually lived a totally different and timelessly flowing life, full of love, freshness and a Divine purpose to live for; and then dying would mean only 'rejuvenating', and not parting with – the body, the 'me', and its belongings. We live in a body which has a beginning and an end, a senility through which it passes and this or that disease which it suffers from, and still, we use it till it breaks down – only to strengthen our 'me ' as against some 'you's and 'they's. If we change this course of life totally, then, even though living in this very body, and even while growing older and weaker, we will feel heaven on earth, through our transformed consciousness.

Hence Dnyānadev, in the very first owi says that, now that the first stroke of enlightenment has occurred, the earlier misconception about one's real

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'existence status' is cleared; but that earlier notion has to die completely and get totally eradicated. So at this stage, the flash of 'Dnyān' starts spreading and pervading through your whole existence and starts wiping that wrong notion, not only from your present but also from your past and future. This, of course, has to be given some time by the student, and so there is no question of your rejoicing only on the first stroke of that Divine light. It is O.K. that you realized that you are not the 'me' caged up in the limitations of personality which is a conglomeration of joys and sorrows, aspirations and their fulfilment or frustrations; but 'you' are someone totally different, totally free from the gnawing shadows of the past conditionings, of your chemistry, your idiosyncrasies and what not. The whole psychological thought-structure now collapses, and you see the bright sun of your 'all one', 'whole' Existence – which was so far, hiding behind that structure, and giving you only a hazy light and a clouded existence to go along. So the sun of your true existence now shines with its full splendour. But Dnyānadev, concerned as he is for the total well-being of his student, is very cautiously taking him ahead, time and again warning him that this is only the first stage and so don't be complacent. Go ahead with full vigour, there is so much more to go through, and you must not stop till the pinnacle is reached.

Spirituality is a very deep as well as a very high level expedition, and those who are happy crossing one or two milestones only, and who then spread horizontally – getting lured by prestige, pleasure and respect offered by their little achievements, can only create very big groups of followers and lead them; but, inwardly they remain tied up to another 'me' and its conditionings though slightly modified. Hence one cannot halt at such a glitter of pseudo-spirituality. This we have to remember, this concern of Dnyāneshwar; and so very natural is it for him, who is speaking from the highest peak – to make you aware of all this! A good disciple like Dnyāneshwar is also a good Guru; and a good Guru will never allow his student to be carried away by the 'pea-nut' achievements, which are in fact 'failures', if they tie you up with a golden chain instead of the earlier iron chain. So in this chapter, He is going to take us so far where only pure existence will remain with no opposites, no comparisons. So, before taking up all the following owis we have to once again remind ourselves of two things: –

(1) There are people in huge numbers who take to a lot of spiritual reading and even doing an academic type deep study of those books on their own (and not under the direct guidance of an enlightened Master); and not with the readiness to give a deep blow to their existing psychological-structure. Again, they have no urge to sacrifice, even psychologically, certain things which act as a hurdle to their spiritual journey. They are scared to disturb their existing way of living and they only pretend to themselves that they are travellers on this path. Such people are not referred to here, by Dnyānadev as his readers. He has written this treatise more than seven hundred years ago when such huge numbers of people were not there – getting ready-made printed books and massive 'Satsangs' organized on an industrial scale, which because of loud-speakers and other organizing facilities are available today. Nor had they in those days any audio-visual recording facilities. So, what is happening is that for the last 60 years or so, spirituality has become a massively popular activity (if not an industry). Thus, in fact, Dnyānadev's warnings and suggestions are all the more valuable, and relevant to our times and our circumstances.

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(2) The teachings of Amrutānubhav begin with, and are basically meant for a 'Sādhak' who has had a glimpse of the no 'me'- ness at least psychologically; and, to one who wants to go deeper, this book gives a number of hints and shows what can lure or distract him and how he has to work one-pointedly on his 'me' from the very beginning; and more so, after he has had a glimpse or a touch of that silent pool of bliss right inside his being. One has to bear this in mind when, in more and more 'owis' Dnyānadev is going to take us deeper in that direction; and he is not going to constantly remind you what mental preparation you have to be ready with, what qualities of mind you have been presumed to have developed, etc. So, those who do only bookish study without touching the very core of their psychological existence which they actually are from time immemorial, to them, the poet philosopher in his brief book of only 800 odd 'owis' is not going to instruct overtly. He is presuming that your wrong notions are gone, and at least you have had the first stroke of enlightenment. Now right up to chapter 10, this will be the basis for him to further open up the higher dimensions of his own realizations, and help the 'Adhikāri' (i.e. capable and actually exploring reader) which Dnyānadev presumes you are. So, for a genuine seeker and lover of freedom from within – he will take him to such a point, where he will falsify everything:– Dnyān as well as Adnyān, Moksha (liberation) as well as Bandha (bondage); and unless you are very clear about the concepts and also have the urge to move beyond, you may not really sip the Amrut, which the book claims to contain.

There are hundreds of people who enjoy reading Oriental Philosophy, but most of them are
contented in making a few superficial changes in their habit patterns; and they start thinking that they have made a lot of sacrifice in doing that much; for example, some donate generously to spiritual organizations, or, some give up smoking, drinking etc. (though some don't do even that much); or some visit a number of holy places or travel long distances to attend 'Satsangs', form groups and discuss various theoretical matters of spirituality. Some love to sit in silence daily, and some love being in hill stations surrounded by nature's beauty. They feel that all this adds to their spiritual life-style, and yet it is only some soothing factor. They should now certainly, without feeling that it is an achievement at all – see through Dnyānadev's owis, what they suggest, how a 'Dnyānadev' is re-born out of the ashes of the earlier 'me'; and start a new intense journey without wasting time. Outer factors cannot remove the psychological 'me' ingrained for ages, and making your original purity of existence limited and miserable because of the slavery to various ideological structures. Truth and its inborn wisdom, glory and freedom are clouded by them to such an extent, that you don't feel like moving away from that 'me'-ness, and then all your outer superficial changes become just an addition to and an extension of the earlier psychological 'me'.

So, instead of doing a superficial study of 'Amrutānubhav' only at the level of words, one should observe oneself in the light of these 'owis', and carve a new pathway to Truth and walk on it non-stop. Now, let the 'observer' in you be the 'observed' in the light of the tremendous awareness which will shine in your being, with a growing urge to have the Truth revealed. You will not then identify with whatever the flame of awareness shows you as 'your' nature, your structure, your conditioning, etc.; for, now the 'observer you' is being 'observed'; yet, not 'by' you. So, there can neither be any identification with the 'person' nor condemnation about his facts; nor any justification why it happened, etc.! An observer-free observation

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creates immense space in you, in which you no more intend to fill another modified 'me' or 'you'. So, the space is echoing the inner original silence – it is the 'music of silence' which cannot be touched by any conditioning. That sky is the 'solid' sky of 'Nivrutti', as praised by Dnyānadev in Chapter2, 'owi' 22. There, you are inwardly reborn, with no more identification with the conditioned psyche, and the cosmic energies fill you and conduct your bodily life – which is now a much more orderly and intelligent life. Give sufficient time to it, and then that inner space is full with Divine light, music of silence and order of the cosmic energies, allowing whatever is in tune with the cosmos to happen. The psychological 'me' has now no place either in the past, present or future of your existence. That can be called the emergence of a 'Dnyāneshwar' in you. Just let it happen, don't hinder it's dawning, don't allow your psyche and social environment to veil it any more. Yet, mind you, thereafter also, you are not just a puppet in the hands of the cosmic energies. Those energies can allow cosmic order to operate through you, only when your whole being co-operates with them. But there can be one hurdle – the hurdle of desire, and its products called hope and attachment. May be, you have some desires which are not yet fulfilled and you have a hope about them, or, it may be that, there is a fulfilled material life but you are tremendously attached and grooved up to that life and to certain people (family, friends, or some organization created by you, etc.). Then all the things (said here) having happened to you at some juncture of your spiritual journey, prove futile; as you are swept away by desire and its products - hope and attachment. The young seeker sticks to them with the concern – 'how without them will I continue in life? Will I be directionless like a small white cloud and wither away?' He feels so, and holds on to the 'Shuk-Nalikā (The rod offered to the parrot who instead of flying away, holds on to it), the rod of his personal petty objectives.

Or, if he is a famous or rich person or an artist, he has many more things to lure him and hold him back; and if the seekers are growing older (age 60 and above) they are so much concerned about the care of the body that they don't allow the cosmic energies, the silence and the Divine space to spread in their being. Truth and its energies never force themselves on you and so everything, till the end, depends on how much 'you' contribute on your part and how much 'you' co-operate. Spirituality is a path of sacrifice (Yadnyakarma) and just as its object (Brahman) is very mysterious, the sacrifice has also to take place on a plane which is supraphysical and supramental – a very subtle thing-which, if it does not happen, everything turns into an earthly activity – horizontally spreading around and missing its Divine quality, and then, the connect with the Divine is lost. II 1 II

But, if you allow that 'Dnyān' to take charge of your being, it spreads in your life as described in the first 'owi' of this chapter. (This much background was necessary to equip the reader for the rest of chapter 4.)

Owis 2 to 10

We look at the reflection of our face in the mirror, and move ahead – at the most make whatever changes, if required. When we move away from the mirror, we don't do anything at all to create back 'one-ness' with our own face, because it is real and is always there with us. So also, when we drop the false and self-projected 'me' psychologically, exactly similar thing happens to us. We do not create any new thing. By observation and awareness, the 'observer' (i.e. our own 'me') was seen like an 'observed'- thing, without any personal factor i.e. without any identification with that 'me'. Whatever was seen as 'not Truth' was dropped and, (like looking at

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oneself in the mirror) then one moves ahead. Realization of Truth is as simple as that, if you allow it to happen. The only condition to follow is, not to allow the psychologically created 'me' to interfere in the process of letting the things being seen in the light of pure awareness, and letting the 'psychic me' drop! II 2 II

If there is a real fruit and if you use a knife to cut it, there is a regular act of 'cutting' that takes place. If there is no fruit but only a knife, what is to be cut with the knife alone? So, the knife has to just sit quietly in its place, without cutting anything. In the same way, when the dropping of the superimposed 'me' ('I am so and so') takes place, that itself allows Truth to be unveiled and nothing more remains to be done. So, the realized Truth just remains without creating any new 'me' saying, 'I' am the realized one. II 3 II

(a) When standing in the house you close the door and thereby, not only the house but you are also locked inside; or (b) supposing a thief, not only stuffs the things stolen in a sack, but also manages to push himself into the sack; II 4 II (c) or, if you tie a small cloth at the end of a long stick and pour oil on it and set that cloth on fire, then not only the cloth burns but the stick also burns, and the whole thing finishes itself – the oiled cloth, the stick and the fire. (Some translators have used the word camphor instead of oiled cloth but the original word in Marathi suggests a cloth tied to a stick, oiled and then ignite the piece of cloth.) The basic idea in all the three similes (a, b, c) is that, when the first unveiling of Truth happens in our being, that spark of wisdom (Dnyān) only destroys your wrong notion. Just as the fire, after burning the oiled cloth, vanishes, so also, the knowledge, after destroying your wrong notions, is quietened without doing any further activity. There need not be a new 'me' boasting that I am Dnyāni, I am wise and I am enlightened. II 5 II

That 'Dnyān' will spread all over your being and keep burning, though without any ignorance now, and just as fire gets extinguished when the fuel is finished, the 'Dnyān' will spread in your existence and then rest in peace. II 6 II

An oil lamp burns till there is oil in it and when the oil is exhausted, the wick also starts burning and in those last moments, the lamp emits more light than before. But, this only suggests that the lamp is going to stop its activity. Similarly, your first stroke of realizing Truth burns all your misconceptions and, that light of Truth becomes brighter in you for some time. But, this only indicates that, the Dnyān is going to rest in itself. II 7 II

Hair on the body stands up and falls flat, or, the jasmine flower blooms and immediately begins to fade; II 8 II or, a small wave rises and immediately falls flat on the surface; or, the flash of lightning appears and immediately disappears. II 9 II

In all these things just as the rise and fall happen quickly one after the other, in the same way, a wave of wisdom appears on your consciousness, swallows up your misconceptions and that process of swallowing goes on till all the darkness of your ignorance about your True nature (and about the universe) is fully destroyed; and then the light is set to rest. Nothing new, no new entity is required to be born. Truth alone remains without a 'special wave of wisdom' as such.

The basic teaching contained in all these 'owis' is that the spiritual journey has to go on simultaneously at various levels such as (1) Purity of mind and thought; (2) Theoretically adopting correct knowledge with the help of scriptures and a living Master, and by studying treatises of earlier enlightened saints and rishis etc. and thus throwing away wrong notions from your intellect; (3) Observing how the 'me', the subjective person in us, creates our own bondage, and in the light of awareness letting all the psychological entities collapse, choicelessly, without

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again being the doer, the receiver, the observer, or the destroyer of the 'me', and thus letting the empty psychological space to expand. Then (4) this whole journey, at some point in this very life, can bring the first stroke of realization. Outwardly, you may have to lead a certain life, but its contours totally change. And inwardly, if you are very intense in your journey and entirely focused on it with all your energies and liking, then, the actual encounter with Truth (that resides in the cave of your heart, your being) sweeps away all your earlier limitedness, and you get a taste of what it is to be unconditionally, totally free from within, from your own 'me'.

But, of course, the journey has to be entirely unforced in every way. Then (i) does that person continue his life as before, and (ii) what happens to that wave, does it remain or subside? Such questions can be answered with the help of these 'owis'. The moment we started feeling that we are a 'me', a person, and a very tiny existence in the whole human society around us, from that moment we have built into us a tremendous tension, because we have been told, and we ourselves also believe that to live in the human society you have to 'become something' and so, all our life is spent in proving ourselves i.e. in showing to the human beings around us that 'I am something and somebody'.

To learn anything is very good and to enrich your life with a number of things and to go deep into the study of good things is also very nice. But why are we constantly required to prove to the world about our worth, and why is it the rule of the human world that we are just not allowed to live, free from this idea of 'becoming'? Why are we required constantly to show to the near ones and those who are far also, that 'I' have 'become' something? The idea is so deeply imbibed so also by us into ourselves, that it is impossible to decide whether the human culture forced it on us 'poor souls', or, we also equally forced it on ourselves and others.

Hence, in the spiritual journey which Dnyānadev is teaching, his whole stress is on uprooting (i) this so-called 'me' from our being, and (ii) the constant need of showing to the world that 'I' am something, 'I' have achieved something. Dnyānadev's whole teaching, if you learn and live it totally, takes you away from this basic human norm; and now, in this 4th chapter, he is particularly but subtly warning you about this. He reminds you that even after getting an actual glimpse of your pure Existence, Wisdom and Bliss, as soon as you go back to your human world to live your remaining life, because of your in-built tendency to show off what you have become and achieved, you will cash on your spiritual achievements too. And so, first you will feel that you are something great, and the people around you also will tempt you to create another 'me', and this time a more recognized and acknowledged one! And that image, it will be almost impossible to get rid of.

So these 'owis' are not denying at all that there rises an actual wave of 'Dnyān' on your consciousness, nor is Dnyānadev condemning this golden dawn of actual 'Dnyān'- by saying that it is just an opposite of 'Adnyān'. But by describing it to be just an opposite, he wants you, i.e. the budding 'Dnyāni', to be extremely careful and cautious of your own psychological tendency of 'becoming', and your aspiration for being praised by the human community. Because, man's love for praise and appreciation is the sibling of the habit of showing off and feeling great about 'having been something'; so the danger is that, you may succumb to that habit, this time in the spiritual sphere. Whatever similes Dnyānadev has used, are to make you spiritually comfortable and relaxed, so that you remain free from this habit, the biggest curse of the 'human animal', which we do not find in any other

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species in the universe. (There are some people who constantly are engaged in proving how modest and 'non showing-off' they are! But that is in no way a spiritual aspect. Their effort to overtly show to be modest is equally a show-off. In fact they are more intricately caught in the web of the 'me').

Thus this psychological habit (of 'becoming' and then showing-off) creates the 'me' and sustains and perpetuates it to such an extent, that the whole psychological story of man, of his fulfilments and frustrations, of his so-called inferiority and superiority complexes, of his achievements, praises and censures, of his successes and failures, – the whole psychological existence of man, revolves around the axis of this one deep rooted mental habit. If you can remain free from it, only then you can climb the more steep slopes of your remaining journey. Dnyānadev, through this chapter, is also warning you and helping you to build up a correct attitude after your very first spiritual experience of actually dipping into the waters of Truth. Bearing this in mind, now we will go into the further 'owis'. II 10 II

Owis 11 to 22

At the time of the ultimate deluge, the waters of all the oceans rise and spread to such an extent that they don't leave an inch of land without being covered by water, and so, the difference as land and water is wiped off totally. II 11 II Once the sun rises high, the whole landscape is so much enveloped in its bright light that the difference between darkness and light is wiped off and only light reigns supreme. II 12 II When we wake up, the feeling of sleepiness lingers on our mind. So, the wakeful state starts spreading on us in such a way that first the sleepiness is entirely wiped off. Then the next stage is automatically such, in which there is no trace of sleep at all, and we are entirely enveloped into our waking world. II13 II

In the same way (as compared in 'owis' 11, 12, 13), first our ignorance about our 'True Self' creates a pseudo 'me' in us, who takes charge of our being completely, and keeps us caged in its whims and aspirations. But the first flash of enlightenment which wakes us up and takes us in the dimension of Truth is such, that we feel we are coming out of one state (of ignorance) and entering another state (i.e. of enlightenment). But slowly, the duality i.e. the opposite-ness between ignorance and Dnyān, totally fades; and only 'Dnyān' (correct understanding) is established, in and all over your life. Then there is no need of mentioning that 'Dnyān' or right understanding has arrived. II 14 II

Then the state of mind of that enlightened one is like the moon, who in her purest existence is neither in her waxing phase of growing in size (up to full moon), nor in the waning phase of reducing until the 'no-moon' state (Amāvāsyā) is reached. That pure existence of the moon is called her 17th phase. The Yogi with enlightened consciousness is said to be in the 17th Jeewan Kalā (phase), which is compared to the 17th phase of the moon. In this state, the Yogi neither claims to be 'Dnyāni' nor to be ignorant. II 15 II (In one 'Abhang', Dnyānadev has said – 'Yogiyā Sādhali Jeevankalā' – योगिया साधली जीवनकळा . which means only the Yogi (one who is united fully with Shiva) (Dnyāni) can live in the 17th phase) II 15 II

No illumined body on the earth is as bright as the sun, and no darkness can even dare to stand in front of the sun. Such is the glory of our sun and this enlightened soul can only be compared to the sun in the matter of his resplendence. II 16 II

Therefore, the Dnyāni has nothing to add to his glory by claiming that he is enlightened; and since people do not understand his state of mind they are likely to

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call him whimsical or ignorant, because, he may not put on the stylizations of their so-called culture. He does not have a split personality to show one thing and hide another. So, when he does not fulfil their ideas of a 'wise' man, they may refuse to call him a 'Dnyāni'. But, that in no way will reduce him to an ignorant person because, now he himself is the pure and divine Intelligence. II 17 II

But that is the real fun that when one is Wisdom Itself, his every cell being filled with cosmic intelligence and order, there is no one to see it, not even he himself can see what the magnitude of his 'Dnyān' is! Our own eyeball can see everything around, but it cannot see itself. II 18 II Can space occupy itself? Can fire burn itself? Can anybody climb on one's own head? II 19 II Eyes cannot see themselves. Taste cannot taste itself. Sound cannot hear itself. II 20 II The sun need not beg of himself for light. Does fruit give fruition to itself? Does smell feel happy smelling itself? II 21 II

Similarly, once self-realization completely dawns on you, then, having destroyed your earlier ignorance about yourself, it settles so well in you, that there is no such thing as 'I know I am the enlightened one'. This wisdom of enlightenment is not like the outer knowledge about something of this world which you can feel as, 'Yes, I know it '. It is just a state of your consciousness. So, YOU are that wisdom and nothing else; (and, like the eyeball unable to see itself, the Dnyāni cannot fathom his enlightened consciousness). II 22 II

Owis 23 to 32

The basic journey of a seeker of Truth starts fulfilling, when firstly he realizes that he is not really the so-called person of this world. In the beginning he may have started searching an answer to get rid of the sorrows of this world or being harassed by many things which are unjust, unequal and very painful in many ways making his life dull and distressful. Or he may have started the journey out of a deep urge to find the true source of life. The fragmentation of every individual, his narrow-ness of attitude, everybody's lust for the objects of pleasure – many such things are there, about which if you take a search in the field of psyche, you find answers. And, you also find their causations, if your enquiry is sincere, choice-less, impersonal and wanting to go to the very root of things. Out of such deep and non-stop search, one who has a real passion for learning the basic science of all this, that rare lucky individual experiences a moment of transcending the limitations, and entering the dimension of Truth, Silence, Peace and Bliss. After that, 'Dnyānadev' says in 'owis' 10 to 22, how that un-nameable 'Dnyān' settles and envelopes you to such an extent, where you are not gaining any new 'person'-ness now. You don't claim any identity as, 'This one is a 'Dnyāni'. Now only you 'are'; and that wisdom that is in-built in the whole cosmos is 'you'. So inside and outside, that Wisdom resides in such a way that there is complete one-ness between you and That. Rather, YOU ARE THAT. The Truth, the Wisdom, the Bliss is YOU. If it is not so, if 'Dnyān' again is labelled, and if it can be labelled, won't it amount to be an extension of the original wrong notions? And then again, the 'person', the 'me', the identity and all the paraphernalia will automatically follow; won't it? II 23 II

Light is only light. It knows not what darkness means, or whether darkness exists. Then what is the point in naming it as 'light'? Is it going to get any light for itself by getting the name 'light'? II 24 II

But when we do not name the state of 'Dnyān' by any word or name, we do not mean that such a state does not exist. II 25 II

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When we say that this 'Dnyān' or correct understanding and the actual living of that understanding wipes out the earlier wrong notions, and then it stays established in Itself, what we want to convey is that, now the whole process of naming and getting identified with a fragment as 'me', is all over! Now let that state of pure existence just be. Do not bring in all the earlier tricks of your psychological thought-process. Just be the Truth; just be 'in' the Truth. When we say that now there is a pure nothing-ness, we are not pointing out to a vacuum or something meaningless, but, to a state which alone exists beyond words. Our 'Pure State' is not unconsciousness or dead-ness. It just 'is'! This means it is 'Life', and 'it knows it is' means, it is Pure Wisdom. It is simple 'presence', full of un-nameable Life, unidentifiable Existence and, untouched by all particularizations, and yet, it is not 'nihility', because you 'are', and you are 'aware' that you 'are'. But, no particular 'you' is there to catch hold of, and hence, no more running around wrong ideas too.II26 II

If all this discussion creates in your mind a doubt whether, after all this we reach only a 'nihility' (or vacuum), then ask yourself 'who' is aware of that so-called vacuum?' May be, you have left behind the 'knower' i.e. the person. Yet, there is a perfect sense of Being-ness or a presence inside you. So how can you call that a zero? Therefore, now realize at least intellectually that, when you enter that dimension, you, though as a person, are lost, yet, you as a Presence, Consciousness and Bliss are not going to vanish. In fact, what you were so far living on, were not even real dew drops, but just a photograph of the dew. So far, you were living or rather 'imagining' to live, and that too on the reflection of the dew, and not the real dew. So don't feel that by leaving behind that 'imaginary life' you will enter only a nihility. When you leave behind something which is 'not' – there is no actual loss. In fact, you will be left with what 'always exists', so you need not fear that you will face a zero or a vacuum. II 27 II

One who switches off all lights, does not himself get extinguished, because, otherwise who knows that the lamps are switched off and it is all dark everywhere? II 28 II

Or, when we go to sleep, if that amounts to death, then who can know after getting up that we were having a sound sleep? So, sleep does not mean dying. II29II

You see an earthen pot. After some time if you break the pot, you still can see the breakage. 'You' are not broken. It is not that along with the pot 'you' were broken. II 30 II

So also, after realization of Truth, your 'me'-ness cannot continue. Because, if the 'me' takes charge of your existence, Truth becomes veiled. So, either you live as Truth, or as the fictitious, fragmented 'me'. But, though enlightenment coincides with only the no-'me' state, yet it is not total vacuum. What remains is perfect Existence – but no particularization; perfect Knowledge – but no fragmentary perception, and unhindered pure Bliss – but no-'body' enjoying it. Because, the 'enjoyer-and the-enjoyed' pattern is lost, is dropped, since it was a part of the psychological 'me'. II 31 II

Why all the more we 'ARE', after this flash of enlightenment is that, the original vastness of ours, the unlimited joy of ours, is never subjected to any strife and limitations, and which is not the object to be 'gained' or to be lost; which is not born and not subject to death. That true existence of ours, that un-dreamable dream, or rather our true reality, can be fulfilled only by this flash of actual bliss; by this entry into the world of Truth, this deathless 'Amrut'-Life (Immortal life) – with no

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beginning, no end, no bounds of time and, no shadow of bondage. That is why, this flash of enlightenment, which brings us back to our source, fascinates a true seeker. II 32 II

Owis 33 to 43

Dnyānadev now gives a few more interesting examples which reveal to us the state of living in Truth – which though cannot be in any particularized form – is in fact the most fascinating state of pure Existence, Peace, Wisdom and Bliss.

(1) When a person goes in a lonely forest and falls asleep, nobody is there around. So he is not seen by anyone and since he is not awake, he has forgotten everything about himself, because in deep sleep you lose all connection with your waking entity. II 33 II But does that mean he is dead? Has he lost his life too, or just the memory of 'I am so and so'? That means, in sleep his consciousness is in the pure Existence (and also in 'Bliss', because we get total happiness and rest in sleep). In fact it is such pure existence that the words 'I am', or 'I am not' also don't exist in that state. II 34 II

(2) When we close our eyes, we do not see anything, but that does not mean that the eye-sight is non-existent. It will be wrong to say that shutting your eyes takes away the eyesight. II 35 II

(3) If a very dark man wearing black clothes, stands in a place where there is total darkness, no one can notice him in that darkness, (all the more so, because of his dark skin and dark clothes also); but does that mean he is no more ? He can feel himself totally, and is very much there, for himself. II 36 II

Thus, from all the three examples we can understand how a man living in the dimension of Truth does not vanish entirely. His life very much goes on – in fact much more beautifully, wholly, and with an order which is in tune with the cosmos. Now the state of 'existing wholly' only is there, and the state of living – with the fragmented, psychological self-projected 'me ' at the centre – is no more. So, in the sense of living in one's pure natural Existence, he exists. But according to the worldly ideas, the sense in which we all 'live' and feel 'alive' is only when we are 'worth something'. But he – the Dnyāni will ask us, "Who is this 'we', my dear?", because, he has come out of that illusion forever. The dream is over, and its impact too is wiped off from his consciousness. In your sense, you feel 'you exist', only when you make your existence 'felt'; and you feel you are 'not', when nobody takes cognizance of you. Such way of thinking and living and all the various idiosyncrasies arising therefrom, – the Dnyāni is beyond all that world of yours! So, you may feel he does not exist at all, and yet, being Truth Itself i.e. Existence Itself, he in fact really 'is', and you all are in his sense, 'not' truly living at all.

We can only describe the enlightened person as he 'is' – just he 'IS'. He is one who is never lost to his True Self. Timelessly he alone 'is'. II 37 II

Suppose, we are standing on a plateau and there is absolutely no cloud in the sky and, from horizon to horizon, no structure is breaking the skyline. In such a state when no structure, tree or cloud comes in its way, the sky, as far as our eye reaches is totally formless, and its vast expanse is not at all felt. But has the sky gone anywhere? Or is it that, the sky very much being there, is not 'felt' by us since no particular existence or shape is offered to it on that empty plateau. II 38 II

In a pool with crystal clear and calm water, we feel it is some shining plane surface like a mirror or glass, but actually there is a lot of water. So, though for others the water is 'not' since no movement of water is felt by them, yet for water itself is it non-existing ? II 39 II (Another meaning of this owi is :– When water from

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a well is totally removed and the well is empty, still, down below there are well-springs which are flowing at a very low tempo, so they seem almost non-existent. But water is very much there in them.)

In the same way, after enlightenment the seeker himself is the Truth but he simply 'is', and he does not and need not advertise his Existence – plain and simple; and since he is never deprived of Truth, so, Truth is never going to be 'absent' for him. In other words, he is not going to be the earlier 'me', the fragment. But, since in Truth which is his abode, there is nothing to positively declare as 'I am this', and now there is also nothing to discuss about the disappearance of the 'me' – which he never was; (It was only a notion that was adopted by a confused mind) so, the seeker, after he is fully settled in Truth, is in such a state which – Dnyānadev says, is beyond all 'yes's' and 'no's', falsifying all positive declarations and all negations too. II 40 II

As soon as we get up from sleep, there is a shadow on our consciousness of the earlier experience of sleep, though we have woken up. But after some time, we are so much one with the waking state that the trace, the memory of sleep is totally wiped out; and we do not need even to remind ourselves that we are awake now. II41II

Now owis 42 and 43 together, convey one thought. In these, the poet says, if you have kept a jar on the floor, you will call that floor as a piece of earth 'with the jar' (सकुंभ); and when you remove the jar, you will say that this floor is without a jar (निष्कुंभ). Thus the jar with its existence was qualifying the floor and after its removal the floor is described as without it. But actually, the floor is floor, and the coming and going of the jar, in no way affects the existence of the floor.

In the same way, Dnyānadev says that, earlier, because of our wrong notions, we were thinking,' I am so and so'; and all the qualities of the 'me' were superimposed on our pure Existence. When the correct knowledge and actual experience of our vast impersonal Existence, full of Wisdom and Bliss dawns on us, we say for some time, "now we are free from the 'me'." But, once we settle totally in that purest state of consciousness, we live in such a dimension in which the earlier 'me' does not any more label our existence, nor do we feel that, 'now I am free from the label of that 'me', etc. The whole adoption of 'me' as well as the dropping of the 'me', both are no more; and yet we feel we always are, and always were, pure Truth and nothing but Truth. That 'True nature' of ours was never taken away by the earlier labels of the 'me'; just as the floor always existed:– whether with the jar or without it. The 'सकुंभ' and 'निष्कुंभ' labels of the floor were incidental. The true nature of it as the 'earth' was and is always there. II 43 II

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CHAPTER 5

Existence, Consciousness, Bliss

Introduction –

This journey through Amrutānubhav is not just to (theoretically) learn 'about' Truth (or Shiva) as something out there somewhere. It is neither just an 'informative' treatise, nor should the reader reduce it to such a level. But when any enlightened person writes about Truth, we have to remember that he is describing his own state of consciousness, and all such texts are there for the serious seeker to guide him and uplift him from the muck of his daily, joyless life, or a life which is always overcast with the gnawing shadows of birth, death, fleeting pleasures and ever-increasing sorrows, worries, diseases and old age. So, one must know how to correlate (1) what the ultimate Truth is – as put forward in the book, (2) what the state of his own mind is, and from there (3) how to cross over to that ultimate Blissful state.

Though it is a fact that there is no methodology, no structure of systems i.e. no "HOW" as such, for crossing over to the other shore, because, in fact there is "NO OTHER SHORE"; yet, what 'is' today, has to be transformed; that too is a fact, and it is a 'must'. So the only question we should follow up is not 'How' to do it, but 'why' it should happen? And the obvious answer to it is that "It must happen BECAUSE THAT is THE right thing. All else is insanity; all else is like running after a mirage – something which is NOT." Because, as the enlightened ones see It, there is only Truth, in Its most silent, un-manifest , formless pure Existence, and, It, with Its multiple powers, expands and takes shape of the universe, and enjoys Itself & Its self-love as 'Two' (Shiva & Shakti) or as – 'many, yet one'.

So now holding the compassionate hand of Dnyānadev Mahārāj, we come to Chapter 5.

Owi 1

In Upanishads the Truth or Parabrahman is described as Sat (सत्), Chit (चित्), and Ānand (आनंद) or Existence, Consciousness and Bliss; and in this chapter, in his poetic style, Dnyānadev teaches us some basic things about these three words Sat, Chit, Ānand.

Dnyānadev brings to light, two very important points about the description of the ultimate Truth ('Parabrahman') as Sat, Chit, and Ānand. (1) He specifically points out, that these three words are only a negation of the worldly experience and that the words are three but their subject is only one; and (2) he points out that the ultimate Truth cannot ever be described in words. An average person has always an experience of this world in three ways (a) that nothing is permanent i.e. everything is Asat (असत्) – perishable and so in that sense – not 'True'; (b) that everything in this world is made up of 'matter', so is Insentient (जड), and (c) whatever we see and experience in this world, is never entirely blissful. It is always a fleetingly pleasurable and lastingly painful experience; and hence it is Sorrow (दुःख). So, the worldly things can be described in words; and the words which

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properly describe them are असत् (false and non-lasting), जड (material, insentient), and दुःख (not giving lasting joy and ending up in sorrow).
We will go into details later. But in this context, first let us take up Owi 12 & 13 which say –

Since the world and its experiences are describable as Asat (असत्), जड and दुःख, so, the words used to describe the nature of the final Truth are Sat, Chit, and Ānand (or Sukha). To negate the falseness and perishability of the world, the Shruti (Upanishad) had to use the word 'Sat' (सत्) because the Truth never perishes; and obviously, 'Truth' cannot be 'false' ever. Truth not only means lasting Existence -Sat (सत्), but It also has Wisdom i.e. Chit (चित्). This is because consciousness or intelligence and existence cannot be separated. Unless we are conscious that we exist, we cannot feel and say that 'I exist'. So, the fact that 'I know I exist' itself suggests that existence comes along with the wisdom or the consciousness of that existence. Thirdly, why is the world described as Sorrow? Because whatever joy it gives, is mostly based on concepts, ideas, or projections, and whatever we feel pleasurable through the interactions between senses and their objects, they (i) never last, (ii) they very soon turn boring and (iii) they are limited, fragmented and normally give rise to various issues & problems in life. So, they have to be described as 'sorrow'. What lasts, can be felt as only one's 'own existence' and it never has to be parted with. And, only such joy can be described as Ānand or Sukha which is not born out of duality, out of outer things. So, to negate the pain and sorrow of the world, our in-built nature (Truth) was described by Shruti (Vedic scriptures) as Existence, Consciousness and Bliss.

Hence that description of Truth (or Ātman, Parabrahman, Shiva or whatever you call it) as Sat, Chit, Ānand, is only to negate the opposite aspects; but these words cannot directly describe what Truth is. No words & languages can really catch Truth into their definitions. Just as, while describing an immensely beautiful person, we have to take the help of similes and say, that the beautiful person's eyes are like lotus flowers etc. Or, when describing an enlightened man, we say he is not cruel, he is not ignorant, his mind is never perturbed etc. Thus, negating the bad qualities, we try to describe the good, whole, enlightened individual. Similarly, Dnyānadev (in Owi 13) says that Sachchidānand also is not the exact name or description of the Lord (Shiva, Truth or Brahman); but is only a negation (i) of falsehood, (& perishability), (ii) of absence of wisdom and (iii) of sorrow - the three things which your world is full with, and which do not exist in Shiva. ॥ 12 & 13 ॥

Now, the second point of Dnyānadev (conveyed through owi 1) is that though, normally these three words are used, the three are actually one; and the most over-powering aspect is the 'Joy' – The Bliss or Love of Ourselves. For explaining this Dnyānadev gives various examples. In Owi 1, he says, just as poison is 'not' poison for itself – poison cannot be harmful to itself, similarly the 'three-ness' of the description – as Sat (सत्), Chit (चित्), and Ānand (आनंद)- does not disturb the aloneness i.e. 'All One-ness' of the Truth. The three words are there only to negate certain qualities which exist in our daily life. In our daily life, we always experience perishability. Death and destruction are part of our mundane existence. Hence to suggest that in the dimension of Truth, in the province of our True nature – when we realize it – there is nothing called 'ending', no falsehood and no 'projections' and 'super impositions' of any kind. The word 'Sat' only suggests that Asat is not there, in our 'Shiva' existence. Man turns to spirituality to find out

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whether there is anything lasting and permanently joyful. The Shrutis (Upanishats) try to sooth him, and assure him that he will get what he longs for, if he realizes his True Nature which is Sachchidānand i.e. exactly opposite of what the worldly joys are. But even if the words are three in number, please do not take it that thereby Truth is split or that it can be grasped part by part, as a fragmented material object. It is ever one, all-one. That itself is 'ALONE', and that aloneness is such that Its vast Existence is itself the resplendence of Consciousness and Bliss. What exists, Itself feels Its existence in the light of Its own consciousness; and the moment It is aware, It is happy – that happiness being generated out of Its own existence and hence that outwardly 'multiple looking' qualities do not make Truth 'many' or fragmented, (they do not disturb its wholeness), just as poison does not poison itself, or kill itself. II 1 II

Owi 2 to 6

Dnyānadev gives some more examples. (1) Just as gold means three things together :– (a) its glow (2) Its 'hard' feel (solidity) as a metal and (c) its 'gold'-neṣs; similarly divine nectar means (a) its liquidity (b) its sweetness and (c) its 'nectar'-ness; II 2 II.

Camphor has three special features (a) whiteness (b) soft feel and (c) a beautiful smell. II 3 II When we burn camphor, its white body and softness disappear; only nice smell remains, so also, in Parabrahman though there are three elements called Existence, Consciousness and Bliss, yet (after enlightenment') 'I am' and 'I know myself '(i.e. first two) subside or go in the background, when only an outburst of pure joy overpowers everything. So, like the 'smell' element of camphor, the Ānand (आनंद) - element dominates and as though subtracts the other two, and prevails by itself. II 4, 5 & 6 II

The point specified in owis 4, 5, &6 has to be studied in detail. (1) Firstly, O sādhakā (साधक), don't break Sat from Chit and Ānand, because all three are one. What 'exists', itself is bliss, what exists, itself knows itself (=consciousness) and what knows itself, enjoys itself. There is nothing to be split and to be brought in, to have pure joy. That is made more elaborate by giving examples of gold and divine nectar (or ambrosia). (2) By the example of Camphor it is suggested that out of the three qualities only one (fragrance) prevails after the camphor burns out. Similarly, when there is an outburst of Love in the heart of the enlightened devotee, that Divine Love, – (that Bliss or 'Ānand') – swallows the other two i.e. the feeling of 'pure existence' and 'pure knowing'; and the devotee drenches completely in that 'Love'. His self-love itself is God's love, because, after enlightenment he is completely one with God (He himself is God, if one may say so). So owis 4,5,& 6 give us an additional very important point through the simile of camphor, that, not only that all three qualities (of each one) together mean (1) 'gold' and (2) divine nectar and (3) camphor respectively (as per owis 2 & 3), but since in camphor after its burning only smell remains , so also after the seeker realizes that he is not only the Sat (सत्)-pure existence, and the Chit (चित्)-pure consciousness, but also that he himself is pure joy, then, while operating in the world, neither does he remain 'vacant' as 'only existence', nor does he feel great as 'I am wise', but he is overflowing, only with the fragrance of God's love. Now, after enlightenment, his petty individuated consciousness with its conditioning and blemishes like anger, jealousy, comparison etc. are no more occupying him. What remains in him and

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everywhere for him, is Love and pure Bliss. In fact, that Love itself is pure Bliss. Without Love, only Existence and Wisdom would make an enlightened person totally curt & dry. And so, that quality of Divine, non-dual Love (or Bhakti) overcoming the other two, makes him a very loving and lively person. Of course, only those who understand the state of his consciousness can feel this extraordinary softness of that person. Divine Love and its softness, equanimity, purity of heart and wisdom of self-realisation, all in one, shine forth through his presence. (Until that overflowing Divine Love totally stays in the seeker, the expedition is not complete.)

Owi 7 to 13

Though it is said earlier that 'Ānand' supersedes both other aspects i.e. Existence and Consciousness, still it is reminded by Dnyānadev that there are no three separate realities about Shiva (final Truth) and when we name three things about Nectar as 'Sweetness', 'Liquidness' and 'Amrut-ness', still Amrut i.e. immortality or the divine nectar cannot be taken apart from its sweetness. So also, the Existence of Truth brings with It the light of Consciousness as well as the pure Joy. Wisdom (or the light of consciousness) cannot be separated from the other two (i.e. Existence and Bliss). II 7 II

Owis 8 & 9 give two more examples which explain more about this point. In the first half of the lunar month, every day one phase is added to the moon and so she looks bigger and bigger, but does she really grow? The fact is that the phases only come into light day by day, but the whole of the moon – the full circle – is always existing in its place as it is, every day. Still we are used to saying that the moon grows day by day. II 8 II

Similarly when water is dripping on the floor we can actually count the drops of water, but if we look at the floor, there is only 'water' with no separate existence for every drop. Once they fall on the ground, they all together are just 'water'. II 9 II

Now, the main point suggested in these two examples, has been more explained in **Owis 10 to 13**.

Dnyānadev says, though you may describe Truth using three words Sat, Chit and Anand, yet they are used only to negate three qualities which we experience in our world. In daily life, we find that nothing has a lasting value. Our life is a constant journey towards death – not only of our body in some remote future, but also of our childhood, youth etc.; thus, everything that comes into existence has to end. All things, places, and friends – everything slips out of our grip either by death and destruction, or by parting of some sort. Even in 'nature' we find – a seed dries for the plant to come into existence, rocks and mountains though looking steady, are constantly eroding....etc. In the world, everything is constantly changing and so, nothing is Sat (सत्) in the sense of never being born and, never being subject to destruction. And to show, that 'Truth' has exactly the opposite quality, the wise people had to use the word Sat (सत्) to denote the timeless presence of Shiva. The 'pure Existence' beyond the past, present and future is described by the word Sat and thus, that word describes Truth only, in the sense, which is opposite of 'Asat'.

Similarly, the world contains insentient objects – dead matter, and, whatever little light of consciousness we find in the animal world, - (including humans) – is very dim. It can only help us to create our mortal, personal life and somehow sustain in the world till we die. Every 'knowledge' of us is only the opposite of

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ignorance and that knowledge too is fleeting, short lived and soon to be outdated by some new discoveries. So basically, even we humans have to accept that we are an 'ignorant and not very conscious, knowledgeable' race.

So, to negate this total or partial unconscious state of everything in the universe, and to describe the timeless and unbounded wisdom contained in the Shiva principle, the wise men use the word Chit or – pure consciousness. II 10 II

Again, if we observe the state of our world, it is full of unlimited sorrow – at the individual as well as at the collective level. Just as there has never been an absence of quarrels and wars in the human society, so also, there has never been an absence of sorrow in this world ever since the animals and especially the humans inhabited the planet. So to state that Truth is just the opposite, and there is no sorrow – not a tinge of it also, in the dimension of 'Shiva', the word Sukh or Ānand (Bliss) was used by the ancient seers through the Vedic scriptures. II 11 II

Thus, Truth was described by these three words to assure the seekers that the 'Asat '- (transitory-ness and falsehood), Jada (जड) (deadness, lack of wisdom and insensitivity) and Duhkha (sorrow), the three qualities of your world, never existed, and will never even touch you in your Shiva state. And so, the description of Truth or Shiva as Sat, Chit, and Ānand became established as the proper description at least for operational purposes. II 12 II

Thus 'Atmā is Sachchidānand' became the signature statement; but remember, says Dnyānadev, this is only a negative description, a negation of those opposite qualities that fill your worldly life. That is all. Do not take it as either the definition of 'Atmā'/ Parabrahman / Shiva or Truth, and do not get caught in the words; because, the nature of Truth cannot be described in words at all. II 13 II

Again, Dnyānadev, through his poetic style says in **Owis 14 to17**:–

The Sun's light shows us all the multitude of material things in the world. But can those 'things' show us the 'Sun'? – (the answer is obviously 'No'.) II 14 II

In the same way, when the divine glory of our True Nature (Shiva) offers Its light to speech, then only, our words, our speech can come into play and give us information; and then, any communication can take place through words; but that very speech can never tell us anything about 'Shiva' Himself. II 15 II

In this way, the final Truth is not the object of knowledge or enjoyment. It being self-reliant, self-generated and self-illumined, It cannot be known or understood through any means – neither through words, nor through sense organs, nor through mind, intellect and speech. In fact, on the inborn light of the Ātmatattwa or Shiva, everything else gets its existence; and His immortal light of consciousness gives splendour to the world and all the objects therein. How can anything in the world and any worldly means of knowledge let us know anything about That, which existed before the world appeared, which supplied light and existence to the world, and which needs no other light to illumine It? II 16 &17 II

Owis 18 to 20

Thus all kinds of means of knowledge are helpful only in the case of things with a limited existence. They are of no help to cognize the ultimate Truth which is unborn, formless, nameless, beyond all experience and non-cognizable through any dualistic means.

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If at all anybody reaches It through the purest of the pure mind-set, the cognition swallows up the cognisor himself in its sweep. So again, nobody remains 'apart' from Truth to say 'yes, I know it'. The pure Existence, Consciousness and Bliss of our True Nature requires that, the seeker allows himself to be swept away by the wave of that unlimited, non-individuated and unfathomable pure Existence, like a particle of salt dissolving in the ocean. Then, nothing is left as 'the seeker and the sought'. Only pure wisdom and joy remain – and that state is unnameable. II18II

Then, the words Existence, Consciousness (Wisdom), and Bliss are there only as 'left overs' of the thought-process, though they have to be used to indicate (negatively) the Shiva state. But in no way can you say that they describe properly the Truth (Shiva). II 19 II

But, while the seeker is journeying, he needs these words to negate what is not the Truth. So, 'Sat', 'Chit' and 'Ānand', these three words act like a guiding torch for him. Thus, in his journey, these three terms do help him, so that he does not remain entangled in 'असत्, जड ,and दुःख' – i.e. illusory concepts, projected ideas and fleeting pleasures, which give him only a non-lasting, dull, and sorrowful life. And, once that seeker plunges into his own true nature, then what happens, is described by Dnyānadev in a fine poetic way in the following owis. II 20 II

Owis 21 to 25

He says, Just as a rain cloud loses its identity as a cloud when it pours all water onto the earth, or (i) a small stream enters a river and (ii) the river mixes into the sea and they both lose their separate identities; or, a path can have an existence only till it reaches and gets mixed up into a destination. II 21 II

A flower ends up into being a fruit, the fruit gets squeezed and ends up being the juice, and that juice also vanishes into our body by giving us satisfaction. II 22 II

An Āhuti (आहुती) (oblation) - the things used in a sacrifice, like ghee, and sesame – disappear into the sacred fire, and after offering oblation, the hand is put to rest. A song after having been sung, leaves only an invisible screen of peace and joy; II 23 II or, a mirror is kept aside after a man 'sees' his face in it; or, if somebody is sleeping (and has asked you to wake him up after sometime), you wake him up and go away; and, he mixes up into his normal waking existence and goes on. II24II

Similarly, Sat, Chit, and Ānand, these three words used in Vedas and in all the sacred spiritual literature, have only a purpose to serve. They have to remind us that we are not mortal, we are timeless Existence - Sat; we are not ignorant, we ourselves are pure Wisdom – Chit; and, we need not ever feel unhappy, because, Bliss - Ānand itself is our nature. Having pointed this out to us, those three words vanish into pure silence; because, once we realize our true nature, the words as such need not linger at all. II 25 II

Owis 26 to 31

The word has a purpose to serve, but the word is not the thing for which it is used. And yet, how those three words (Sat, Chit, and Ānand) serve the purpose to some extent, and then become silent, is beautifully shown through ten similes.

Owi 26 tells exactly this principle that the things we talk about, cannot be the word, and the word itself cannot exactly be tailor-made to actually show the 'thing' which is being talked about. Again an example flashes in the poet's mind – and he says – If you go to measure your own height according to the length of your own

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shadow, you will never get the correct answer. It has to be measured only by measuring the height of the actual body of yours. So, once you realize this, the person who was trying to measure his height according to his shadow, will feel ashamed and give up that effort. II 26 & 27 II

In the same way, one who is 'always existing'; for him, there is not at all such a thing called 'non-existence'; so, the word 'Sat' becomes meaningless, is it not? II28II

Similarly, the word Chit is used only to negate our susceptibility to death (because at the body level we have to die); and also our dull-mindedness, which we are, on the mundane front – (because, not only cerebrally but even psychologically, we depend on outer knowledge and wrong conditioning. So it makes us dull, veiling our True wisdom). But, through pondering on the teachings of the Guru, and being actually aware of why and where we go wrong,when we realize our true Shiva state, the word Chit has to be kept aside. Through that meditative awareness, we realize our unfathomably pure Wisdom and our divinely mysterious Existence beyond this mundane life and also beyond bodily death! So the word Chit has no service to give to us in that timeless dimension, in which we live from then on! II29II

In one more way, Dnyānadev explains this. On waking up from sleep and totally being up and about in the fully awakened state, we do not feel the waking state as something opposite to 'sleep'; in fact, an entirely awakened state and freshness is there in us. Similarly, first at the 'word' level, we hear about our true nature as Sat, Chit etc.; then for some time if we continuously and passionately give our entire being to that path where meditation and awareness bring us into a totally enlightened state, then we do not have to feel that the divine light of consciousness is something opposite to our earlier fragmented existence. Once that actually awakened state is our whole existence, there remains no opposite to be negated by the word Chit. Now, the only reality about us is that we timelessly 'are', and we 'know' that we 'are'; and the knowingness is not the opposite of anything. So now the word 'Chit' has to retire! II 30 II

Similar is the case with the word 'Sukh' or Ānand. After realisation of Truth and after we have completely put ourselves entirely into the hands of Truth, with no shadow of our earlier personality lingering in our mind and brain, then naturally, all the earlier sorrows of the 'person' – which we thought we were and lived as such, – all those sorrows are gone. Now the self-generated timeless Joy is our whole existence. Then why should we go on measuring that 'I am this much happy, and, in comparison with so and so, how much better and lucky I am' etc.? The typical human mind thinks like this, and round the corner again sorrow, strife and shocks are awaiting him. So here, two things are expected if you really want to dissolve into the 'ocean of Joy' – which actually you are – (1) You have to be tremendously 'aware'– once you have truly listened to the words that you yourself are the Sat, Chit and Ānand (Shiva Principle). Then you must give sufficient time and such conducive life style which will help you to be completely psychologically free from the shadow of the fragmented personality which you were thrown into, – ever since your birth; and, (2) you should not allow yourself to be ever carried away into that stream of 'I' and 'me'-ness i.e. of your limited existence. Please remember, that you cannot do this by any 'effort' – because, effort belongs to the province of the earlier 'I'. (3) All that journey has to take place with tremendous passion and awareness, and then only, the stage comes in this very life of yours, when you are actually

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living as described in these owis. Thus it is a journey which, though started with a careful listening to the words, now ends up in a state of divine silence. II 31 II

Owis 32 to 35

The journey towards this goal of 'no me' and a 'person-free' living, while operating through this very body, is not based so much on the question 'how' to do it, as on the question 'why' we must do it . 'How' implies a method, a system and then always, there will be someone – some 'person', who will follow that method or system. And that is what we are made up of – we always follow certain laid down patterns while living as a 'person' who is a part of a community, a certain 'class', whether high, middle or poor class, and the reason for following such patterns is either (1) fear or (2) to feel secured or (3) because we never have gone into the question of why we behave that way or (4) we have so many roles to perform that all our energy gets used up in that, and, while performing them, probably we also get some fictitious joy; because, others acknowledge it and give you the credit for it. But all that is very shallow and fleeting, and most of it is a concept, an idea sanctioned by human cultures and ideologies. We feel – on top of that – a perfect justification for behaving in that way, and thus we remain only the 'person' and not the Sat, Chit and Ānand, (which is the ocean of pure Existence, Wisdom and Bliss). Or, there may be some who rebel against the patterns, but they again do it out of resistance to the earlier pattern and not with an urge to meet the ultimate Truth (so they too are only 'persons'). They certainly don't have the magnanimity of an enlightened person.

So, naturally, first we have to ask 'why' we must not go on according to the laid down patterns; and, at the level of intellect and reasoning we get two answers :–

(1) Because this 'person'-ness has thrown every human into an ego-centred existence; and so, when the 'ego' is happy we think that 'we' are happy and vice versa. That means, through us the 'ego' is living, and that is an obvious slavery, isn't it? You do all the hard work and the ego sits on it and enjoys. And ok, may be (for the time being you feel) the ego is 'ourselves' – but is it giving a lasting happiness, and a sorrow-less and free life? 'Not at all' – is the answer. Observe the whole human society without getting identified with your particular 'me'-ness. If for some time you can do that while sitting silently (and even while interacting with people), you will find that everyone, who is identified with that 'me' so & so, is, as if grooved and screwed into the 'ego centre'; and so, there is no freedom, no creativity, no free breathing and no flight into an unfathomable sky of pure 'nothing'-ness which is FULLNESS.

(2) The second reason why we should inwardly free ourselves from the ego centre – the 'I am so & so' person-ness – is that all those wise men, Saints, Rishis and seers of Truth could live a life of unlimited peace and bliss, only after they got rid of that 'me' – that inner knot of the ego, that psychological structure of 'person'-ness. So, if we, with full awareness, 'choicelessly' watch our human mind, we realize the importance of this quantum leap from 'me' to 'no me', psychologically.

It is ok that we have a name and a form. We need the name as an arrangement to operate in the world and to avoid day-to-day confusion in matters which are unavoidable for maintaining order in the social structure; and also it is fair enough that we need a house and some protection and care for the body. But beyond that, by such hard and solid psychological structures, we load our brains, which then take us to the dark, dingy lanes of psychic problems, sorrows and impurities! So, when we observe impersonally, putting aside all those comparisons

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and so-called aspirations of the 'me' (on the psychological level), we realise that there is a sea of difference between the way we live and those, who have given persistently the whole of their lives to find out 'what this world is, where it came from, and why we humans are loaded so heavily on the psychological front, that we are not able to breathe 'that free air' which these wise men have experienced'. Then, if we too give some time, mind and energy to live in full awareness and dedication to the path of Truth and Bliss, and to understanding the words of those masters, and actual experimentation, then, we too actually get to experience what is described as Sat, Chit and Ānand.

Once that state of consciousness completely drowns our whole existence, those words retire in the background. After having wiped all 'Asat'(असत्) i.e. mortality from our Heart and Brain, the word 'Sat' also is unnecessary. So also, the word 'Chit' first takes away all the darkness (अचित्) - of the untrue personality and the projection that prevailed because of our fragmented, 'personal' individuated way of living. Then, that actual darkness (अचित्) of ignorance and the word 'Chit' utilised for wiping away that darkness and to wake us up, – both drop away. Similarly, having drunk at the fountain of pure joy and having recognised our own being as the well-spring of unlimited joy, the earlier sorrowful existence 'Asukh' (असुख) fades away and takes along with it the word Joy (or सुख / आनंद) which has now served its purpose. II 32 II

Now, once the beautiful and timeless 'moment to moment living' in the dimension of 'pure bliss and unconditional freedom' has occupied our whole inner & outer life, and the universe too appears to be 'Truth manifested'; then all those earlier opposites are completely wiped off.

Truth in its naked, pure, uncontaminated form is the only reality. Dnyānadev describes it 'like a newly born baby not covered by any cloak, any garment of artificial existence', when no veil of conditioning is trying to cover up – even inwardly, the natural innocence and beauty of the baby. II 33 II

If at all the seeker feels," this is what he should live for and die for," then, that conviction or disillusionment, that faith and dedication, should give him all the time, energy and one-pointedness to walk the path. Then on the cool & shady walkway of his Guru's guidance and with his own inner complete co-operation, and with coherence between the things that he learns and his actual living, he enters such a state where he 'alone' is – an ALL-ONE state. Then there is absolutely no duality, his 'being' having expanded all over the universe. Where is that earlier 'splitting of existence' (like hundreds of pieces of a jigsaw puzzle), where is that gone now? Who will be there to count, as one, two or more, since he 'alone' remains in that ocean of Bliss, coming out filled with Bliss, and again going back into the store-house of Bliss – he himself being the 'drowner' and the 'drowned'. So, now there is no 'enjoyer' and the 'enjoyed', as two different entities; and, that is exactly why, now there is no dearth and death of joy and no departure from that joyous, purest state! Earlier there was a 'striving' to collect things and possess them, which could give some fleeting joy. Again, if you possessed too many of them, you would be arrogant with their ownership and afraid of their parting from you; or, there would be the fear of your body falling ill; and also of losing your possessions by death or old-age etc. Now, when you have journeyed into the very being of yours and 'YOU ARE 'THAT' final Truth & Bliss, all kinds of stress, strain and suspicions are over. A real

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'Amrut' (अमृत) has been poured into Life which is now beyond time and space. That is why Dnyānadev calls it " Amrut-Anubhav" II 34 & 35 II

Owis 36 to 39

In our empirical world, we need multiple things to create any feeling of pleasure etc. But in the pure state of Truth, all dualities are absent and there is only Bliss without the duo of the enjoyer and the enjoyed. To show this difference between the multiplicity of the world and the All-Oneness (ALONE-Ness) of Truth, Dnyānadev gives an example in owi 36:–

When a drummer beats a drum in front of the goddess, (it is believed that) the goddess takes charge of that drummer. So, in that process, three things are involved. (1) the drum (2) the person beating the drum and (3) the goddess. But if there is only the drum but no drummer, whom will the goddess enter? Again, when there is no goddess and the drummer is also absent, then, the drum being left alone, can make no sound, nor will there be any goddess to take charge of anyone. II 36 II

Similarly, as long as you feel the mortal world and its fleeting pleasures, then in contrast with those, the words Sat, Chit and Ānand show you, how the joy that will take charge of your being, is immortal and is ever your own nature, as opposed to your earlier fragmented outlook and its illusory joys. But, once your whole existence is established completely in that BLISS only, then the earlier opposite world is no more felt by you anywhere in your life, (because, now you are no more the 'person', but only and totally a 'Dnyāni devotee'). Then 'whom' will the Blissfulness please? And 'who' will enjoy it? – since, after enlightenment 'you'-'me'-'that'-'this', all entities have disappeared, all dualities are gone and in the overwhelming sweep of Bliss , the earlier unsteady, contaminated and fragmented world is lost; it is as good as non-existing (Padārthābhāvinee – पदार्थाभाविनी, the way Yogavāsishtha calls it). Such unlimited freedom, constancy and non-dual joy prevails everywhere, because the seeker who himself was the 'sought', has come back into his Pure Self; or say, 'he' is no more. The quest has ended in fulfilment. Yet there is no-'body', no 'person' to be happy as such; all over there is only a deluge of joy. II 37 II

But, once you are so overwhelmingly merged in the joy of your own Self, the opposites in the form of the previous sorrows and today's joy – both vanish; and the entire Existence, entire Being of yours is beyond all opposites like 'the face and the mirror' example. (A face is seen in the mirror when the mirror is kept in front of it. When the mirror is not brought, the face cannot be seen. But ignoring these two opposites, still the face is always in its place. So also, ignoring opposites of sorrow and happiness, we are always immersed in our Pure Joy). II 38 II

In this way, our own blissful origin – the Shiva state – is such, that all erections of arguments by the scriptures have to be left aside; and, beyond that level of words is our actual state of enlightenment. It is so direct, so natural that you can't even say that it is here right in my hand – or on my palm. It is your entire being, why only say it to be in your hand? It is in you, around you and it occupies your body, mind, speech and beyond. Whatever you breathe, It is 'That', whatever you think, act, remember or forget, it is 'That'. In fact the whole universe is 'That'. Time and space can't limit it, forget about your hand showing It or holding It. No words, no scriptures can contain It, and yet even an atom is full of It; so also, the enlightened person's whole existence is It. Now he is in such a state of

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consciousness that he himself is what the scriptures tried to teach, but could not. He is 'That' which the whole human world is running after, but cannot capture. Yet, he is so empty in the sense that he is no more connected with that earlier 'personness', and so he does not even proclaim what he is. He sets aside all words. He has drunk at the fountain of nectar-like Bliss, and now he is himself the fountain, the nectar and the drinker – and also beyond them all. It is only He ! He ! and He !! II 39 II

Owis 40 to 52

Thus, the enlightened one, as though, conceals his own blissfulness; and how he does this, is explained by the Master-poet Dnyānadev by using His various similes; and, we too have to be extremely sensitive to understand those, and their link with the principle which He is trying to teach us.

(1) If sugarcane is yet in a state of 'not being planted' in the field, still sugarcane is itself sweetness; but right now its sweetness cannot be tasted by us. So, we have to say that sugarcane itself knows its sweetness right now. Since the sweetness lies concealed in the sugarcane, so also the Dnyāni enjoys his nectar-like Bliss in himself. II 40 II

(2) If you have not tuned the Veena (a string instrument), you will keep it in the corner and won't play it. At such time, where is the sound of Veena? It lives silently with itself. So also the Dnyāni remains silently drowned in His state of Bliss. II 41 II

(3) A flower is full of sweet pollen particles, but if no bee has come to sit on it and enjoy them, then we have to say that the flower itself is the bee, and is enjoying the taste of those particles. Similarly, the Dnyāni prefers to be alone and to enjoy his own state of consciousness. Pure Truth cannot tolerate the trinity of the enjoyer, the enjoyed and the act of enjoying. II 42 II

(4) If a meal is not cooked, how can it be tasted by anyone? Then who knows its tastiness except the meal itself? Similarly, in enlightenment the joy of being oneself cannot be spoken of. It can only be enjoyed without being the enjoyer. II43II

In the same way, the Bliss which refuses to be the object of joy for someone else (other than itself), how can it be expressed also, and who else can enjoy it, when even you yourself cannot enjoy it except by dissolving entirely into it? This is the main difference between the joy of being your own True State and any worldly pleasure. Worldly pleasures can be spoken of and can be gifted away; they need the enjoyer and the act of enjoying apart from themselves as the 'enjoyed'. In the case of pure Bliss of The Self (आत्मानंद), no such thing is possible. II 44 II

(5) At mid-day though the moon is there in the sky, who can see it except the moon herself? (Dnyānadev is comparing here Dnyāni's Self-enjoyment with the mid-day moon). II 45 II

(6) (i) 'Beauty' not taking refuge in any 'face'; (ii) youth without actually appearing in any 'body' and (iii) goodness and virtuosity without the performance of any good deeds, are as good as staying in themselves and can't be seen actually. Similarly, Pure Truth cannot be seen in a particularised state. A 'beautiful face' shows beauty, or a young body of someone can show youth personified, and good deeds performed also can be seen as the 'good life' of someone. But, without the face, beauty can't be seen, without the young man, 'youth' can't be seen and without the 'virtuous person', good deeds cannot be felt. II 46 II

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(7) The god of love – Kāmadev (कामदेव) is said to be born in man's mind. But if there is 'no mind', where will that (lustful, mundane) love manifest? So at that time, the god of lustful love (कामदेव) will have to stay in himself only. II 47 II

(8) If there were no musical instruments at all, where and how could pure 'sound' have expressed itself? So, at such time, the sound will have to remain in itself. II 48 II

(9) Fire, when ignited with dry wood sticks can be seen through those burning sticks. But when no fuel is there, how does fire burn except within itself, – unseen and unfelt? II 49 II

(10) All this has a reference to enjoying the Pure Self without any trinity and outward manifestation. So, those, who can look at their faces without the help of the mirror, only they can understand how Ātmadev enjoys Himself – says Dnyāneshwar Mahārāj in an extremely poetic style which takes us beyond all our daily experiences. He gives such fantastically poetic ideas, and very aptly takes us to the supra-mental state of Bliss Consciousness. II 50 II

(11) Seeds first exist in the storage basket before they are taken to the field for sowing. So also Truth is already there in us and It will sometimes come in front of us in a particularised form, but at other times also, It will not go anywhere, but will just remain in us, un-manifested. Just as the seeds are there in the basket and, in the field – when sown – they will grow into a new harvest; so they are always with us in some form. We are never without them. So from this example, what man has to learn is that he should enjoy his 'being the True Self' – whether manifest or un-manifest. He should not allow himself to be carried away to such an extent that his wrong ideas totally veil his Pure Being and make him feel and live as a fragmented, sorrow-stricken or pleasure-mongering 'me'.

You have never to lose touch with the Pure Truth which is Sat, Chit and Ānand in all situations, all circumstances. For this, three basic things are required:– (a) a completely God-loving (Guru-loving) mind (b) When God's or Guru's love occupies your consciousness, you will always live an 'aware' life, which will not allow you to reduce yourself to the petty 'me'-ness created by your conditioning; and then, all your decisions – at each and every level of existence, will only be taken from the point of view of a 'God's servant' or Guru's beloved disciple; and never from the point of view of 'me' 'so and so'. Hence, your decisions will result in a Holistic Life always! (c) This gives you tremendous strength to bear with any situation in which a decision taken as a 'disciple' may not be very attractive or favourable to the 'me' – 'so and so', or may not much be in accordance with the society or culture prevalent around you.

That is why (a), (b) and (c) together give you the best qualities of consciousness such as (1) dispassion and discrimination while taking decisions in life; (2) control over mind, body and speech. (3) Ever-flowing Love and devotion for God / Guru and for holistic life. (4) One-pointedness towards the purest and the highest spirituality. (5) Patience to withstand and sustain all odds – without being shaky about your spiritual goal. (6) Never being tempted by the achievements which could strengthen your 'me'. (7) Love for learning. You don't have to 'strive' to 'earn' those qualities. They are already there in you when you fulfil all the (a), (b) and (c) factors. Then you are in Truth ever; you ARE Truth, and yet you only live as a servant of God / Guru as Dnyānadev did, till the last line that he wrote. Whether in Dnyāneshwari or Amrutānubhav, we find him making reference to himself as Nivruttidās (servant of Nivruttināth).

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That is his 'Vishesh' (विशेष) form – i.e. if at all he manifests, he does so, only as a servant of his master; and that always keeps him in contact with his Sāmānya (सामान्य) also i.e. the un-manifest True Self. But basically, Truth is neither ever particularised nor generalised (since It has no opposites in Itself). It is always what It is. And, Dnyānadev is Truth Itself. II 51 & 52 II

Owis 53 to 58

Dnyānadev has tried to say what he wanted to, and yet he realises that if someone wants to understand anything about Truth, he can do so, from the words so far uttered, only if he is sensitive enough! But if he cannot, that means he lacks sensitivity. So, there is no point in telling him more, because, basically these words are comprehensive, and they are certainly illumining enough for a serious seeker. These words have drunk all the sum and substance of that silence – which Truth is made up of. II 53 II

Yes, Truth if at all can be realised, It will be with these few words because, they have been uttered with great compassion and have been brought out from the cave of Blissful silence. Otherwise truly speaking, Truth can be shown by no 'means' of knowledge – neither by the senses, nor with the thinking process. Whatever examples and similes have been given, they all swear that they cannot express Truth, and the more they are given, the more they are proved inadequate for describing Truth. II 54 II

Feeling very incompetent to describe our True Blissful state, all reasoning has vanished with its body and soul, and whatever attributes of Truth were queuing up to express or describe 'It' in words, have all run away, breaking the queue. II55II

Whatever efforts could be done to catch hold of Truth have gone on the back-foot, and since experience of anything needs the experiencer, and since here in the province of Truth, 'experiencer' – being the 'ego', has absolutely no place, so experience with its trinity (Experiencer, Experienced and Experiencing) has given up the idea of taking part in it. II 56 II

Thought-process has two basic features – (1) either it goes on enquiring or, (2) after enquiry, it comes to some conclusion about things. But here, going ahead with the enquiry, before thought could reach a stage and conclude as "Truth means this....this and this", thought itself laid down its body, like a brave soldier dying for his master in danger who needed help. II 57 II

Or you may say that the 'worldly' knowledge was ashamed when the actual realisation and the getting mingled into Truth, took place. So far, all experiences were happening 'to' an 'experiencer' called 'me'. But realisation of Truth happens only after the ending of this psychological conglomeration called 'me'. So now, there being nobody to enjoy the 'experience', – no experiencer – this 'experience' felt that now it was totally 'lame' i.e. incomplete without his companion 'experiencer' and so it disappeared. (Dnyānadev has personified all of them and treated them as 'real persons'. All of them i.e. knowledge, experience, thought, reasoning, etc. in all these owis from 53 onwards, are treated like 'persons'). II 58 II

Owis 59 to 68

Now three more things Dnyānadev is conveying about 'how Truth is realised' i.e. (1) without there being any experiencer; (2) how the dimension of realisation – Sākshātkār (साक्षात्कार), emancipation – Moksha (मोक्ष) or whatever you call it, is totally

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beyond words; and so, (3) in the journey towards actual encounter with the Truth, what exactly is the place of 'word' and up to which stage word is important, will be stated. About experience he says, "Just as a cake of mica, if peeled layer by layer, has no 'body' left at all; II 59 II or if, you go on peeling layer by layer a plantain tree, nothing will remain to stand as a tree. Similarly, an experience can take place, when there are two things interacting viz. the thing experienced and the person who experiences; on that basis an experience can happen. But in the realization of Truth, things are different. There, you have to drop your so called 'me' – the 'doer' and the 'experiencer' of your worldly life; and then only you happen to realise your blissful nature.

In owi 60, Dnyānadev, again personifying the plantain tree beautifully, imagines –"Supposing the 'lady plantain' is feeling very hot and so she starts taking off her garments (leafy trunk) one by one, will she exist in the end to stand on the earth?" II 60 & 61 II And now, he gives the state of 'experience' also, (as if it is a human being) and says, " With the loss of his companions i.e. the experiencer and the experienced objects, the experience (as though it is a human being) has nothing to live for, and so has to drop its body." (Since they are not 'two' in spiritual realisation – you are yourself – Alone -'all one'). II 62 II

So also about words! What cannot be experienced, cannot be put into words, too! There is no duality even at the Parā (परा) level to feel 'Soham'- सोहम् (I am Brahman), because, "I am that Brahman" also cannot be 'dually' felt! So, there is no question of the further levels of speech i.e. Pashyanti, Madhyamā and Vaikhari, operating at all. So, all the four levels of speech are 'dumb' as far as expressing the actual encounter with the Truth is concerned. II 63 II

Who will think of waking up someone who is already awake? Can a person start cooking a meal for himself when he is already full, after having a good meal? II 64 II

After the sun has risen it is better that lamps go to sleep (again see the beautiful personification by Dnyānadev), and when harvest is ready in the field, ploughs do not have to go to the fields and start digging. (Again see the beautiful personification by Dnyānadev) II 65 II

So, the words, the explanations, the theories were only as reminders to the Jeeva – "O Jeeva, you are 'THAT', you are not this 'me' but the other – not the mortal but the ever-existing; not the miserable but the ever-joyous" etc. All those words and the utterances of the Guru were relevant as long as bondage was felt, and liberation was urged for, by the disciple. Similarly, for our liberation or that of another, whom you after (your) enlightenment can help to come out of his bondage, words are extremely important and helpful. When man has somehow forgotten his true state as Sat, Chit and Ānand, it is only words that can help to remind him. Then accordingly, to be aware of the deceptive 'pseudo' me and its unlimited entanglements and problems, the words of the masters are tremendously important and helpful, till we journey towards Truth and reach the pinnacle – which we must. And then we actually live in the timeless dimension of total unconditional freedom! All and each stage of the journey can be discussed and shown to the disciple through words – right until the disciple's Transformed Life is entirely filled with unbound Love of the Lord. (Dnyānadev has, time and again, mentioned the state of non-dual devotion and love, in this very treatise).

But beyond that, 'word' has no purpose to serve. Then it is only felicitated everywhere in the world, as the true messenger of Truth for us disciples. (That is why all these treatises like Amrutānubhav have been respected all over the world with utmost humbleness and honour.) II 66, 67 and 68 II

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A synopsis of chapters 1 to 5

Now we have finished half of the ten chapters, so let's in short, note down what main points we learnt in these first five chapters.

Chapter – 1

(As Nāsadīya Sūkta has said :–) In the beginning there was 'NOTHING'. Out of that 'nothing', comes this universe. 'Nothing' here does not mean a zero, a vacuum; it only means pure 'IS'-ness or existence which cannot in any way be perceived by the sense organs, by thought, by words or by any other means of knowledge. That pure and simple unidentifiable, formless, 'Is'-ness is Shiva – the ultimate Truth, which is full of Love for Himself. The only cause that can be perceived for the beginning of the universe is Shiva's (or Truth's) Self-Love. Dnyānadev has termed the expression of Shiva's love as 'Shakti'. He says, Shiva is the lover; and to enjoy this love for Himself, He used His innumerable powers and He expanded His unlimited love and gave it shapes and names. That Love is seen in the form of the universe, termed as Shakti (His powers taking a form, an 'existence' felt as such – something concrete). Dnyānadev calls Him as the Priyu (Lover) and Shakti, he calls Prāneshwari or the Lady-Love. Even if the universe is felt, since it is only His love for Himself and its expression, there is no duality. Then Dnyānadev takes the metaphor further by calling them (that non-dual duo) as the 'couple', and the universe as their baby – the emblem of their pure Love and Bliss.

Chapter – 2

If a seeker asks "Why can't we feel this fact?" The answer presumed is that, in the course of things, at some point we misconceive our identity. Neither do we live as just a particle in the whole universe, nor do we live as Shiva Himself i.e. the whole Truth. On the contrary, we start thinking that we are individual personalities; and thus, for ages, we have got identified with this notion to such an extent that the sorrows, joys, stresses and strains and the identification with the body, all become very 'real' for us. Living in that body we pass through those experiences, and all those things together mean 'life' for us; and nowhere in our mind, brain and memory, even for a minute, do we feel that we ourselves are Shiva and have expanded as Shakti (universe) to enjoy – our True Self. That 'me'-ness and all the paraphernalia of the human world – 'me'-'mine', 'you'-'yours', the anger, the competition, the jealousy – all that becomes a prison-house for us. In old usage, Dnyānadev terms it as the 'forest of Avidyā' (Ignorance) in which we run hither and thither with fear. We – who undergo all this – are called 'Jeeva's. Then what is the way out of this idea that 'I am a limited, fragmented, helpless, powerless person"? Dnyānadev in his praise of Guru Nivruttināth gives all the answers and expresses his tremendous gratitude towards the Guru who gave him back his kingdom of Self-love, Bliss and Pure 'Is'-ness. That praise subtly describes the whole journey of a seeker under the Guru's guidance.

Chapter – 3

In this chapter a subtle hint is given. In our dream, if we are caught by a tiger, we have to free ourselves with the help of a sword or a gun of the dream-world itself; and even if a 'real' gun is kept at your bed-side it will be of no use because that waking-world is totally absent in the dream-world. So out of fear of that dream-tiger, you will call out for help and somebody, with a weapon, from the very dream-world has to run to help you and free you by killing the dream-tiger. Or, you have to be woken up and then you will instantly drop the dream-state and come out of the

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fear. In the same way, to free ourselves from our idea that 'I am So and So', and the wrong psychological turn which we take, by entirely going into the jaw of that idea – which becomes a 'tiger' for us and tries to eat us up, we need the help of the Sadguru who is very much awake; he sees you screaming and getting stressed out because of your identification with the wrong ideas. He shouts in your ears and wakes you up so that you drop the dream, (or–the wrongly projected ideas). So in the whole process of communication, both the Guru and the disciple, take the help of 'speech'. For some time, you have to learn under Him what is true and what is false, and there has to be an urge in you to free yourself from that ideational 'tiger' that is scaring you, troubling you and depriving you of your true 'Shiva' state and its unlimited joy and love. And so, dialogues (through the speech) with the Guru are important. But all this learning process too, is like – 'a brave man in the dream holding a dream-gun and killing the dream-tiger', so that you get awakened in your True State of pure Existence. But just as, when you get up from sleep, the horrifying feeling of having been caught by the tiger, still does not leave you for some time; in the same way, when you are enlightened (now because of your correct understanding about your Shiva state), you feel relieved, and actually experience a freedom from the prison-house of your psychological entanglement with the 'I am so and so' notion. Yet, you also feel a tremendous indebtedness towards Guruji and his 'speech'-faculty, which loudly uttered words of wisdom, and discussed with you, gave you a chance to ask all your doubts, forgiving you for your mistakes, and even tolerating your impatience and arrogance, till you perfectly realised your blissful freedom. This feeling of indebtedness does not leave you and so Dnyānadev says, any such feeling of indebtedness is also a part of this dream-world of the 'me'; and so, this awakening still has an outline of sleepiness. Then a question arises – "what is the correct way of living so that you will enjoy your full freedom – though outwardly you are living in this very body, and, as a practical arrangement to promote harmonious life with the world, you also make a marginal use of the earlier 'me'-structure but now, with great discipline, order and non-attachment about those projections?" Because, now, on one hand, for you the world is just 'pleasant waves' of Shakti on the ocean of Shiva, and on the other, life requires that you also interact with the world, even if minimally.

So even after enlightenment, initially, at some inner level you may have a little doubt that your earlier 'me' may enter, to convert those waves of joy, back into nightmares of fragmentation. At such a stage, if you ask, "Is there a way to live in perfect tuning with cosmic order and not to get into the 'paws' of the 'me'?" Dnyānadev says, yes, there is a way! And the 'way' is, to live in absolute non-duality with the Guru at the inner level, and yet, whatever 'me'-ness you have to use to conduct bare living of the body-mind structure as a human being, – that marginal 'me'-ness also exists. But, now it is there only and totally as a devotee, as a servant of Guru, with perfect inner non-dual joy of pure Being-ness. So, outwardly a servant-master duo, but inwardly a complete one-ness – an All-ONENESS! Just as, outwardly we see the wave and the ocean, but both are ONLY WATER, and yet the wave surrenders to the sea – not the sea to the wave!

Chapter – 4

There was in the beginning pure existence but It felt 'I am like a NOTHING – no ripple, no wave'; so, with a number of His hidden powers He manifested, He expressed His self-love in the form of the universe (chapter -1)

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And in the stream of pure consciousness thus enjoying its 'many'-ness, still remaining in its 'ALL-ONE'-ness, a point came where He got identified with one drop of the vast ocean of life, and started feeling, "I am only this much; this 'drop'; this individuation is 'me'. I have no other existence apart from this. If this 'drop' i.e. this crystallization as some gross body with a mind – if this human individuality dissolves, what will happen to 'me'?" This sudden ideation as the 'me', is the root of our identification with the human psyche and when or how it happens, is not important. But this has to be 'treated' now, since it has happened (or at least 'we feel' it has happened to us). So when we come across a compassionate, wise, enlightened man called the Sadguru, and if being very keen to get rid of our entanglements we listen to him earnestly, patiently and give sufficient time for cleansing and freeing our consciousness from our self-projected wrong notions, we are lucky to receive the first glimpse of our true 'Shiva'-state (Chapter - 2). Then, the realization makes three things clear:–

(i) What I am experiencing now as my True-Nature (Sat, Chit, Ānand) was always there. I had never parted with it, but because of a very thick cloud of wrong notions, the Sun of Wisdom and Bliss was veiled and that veil had to be cleared. There was never a total darkness called ignorance, but certainly my vision had become hazy and unclear.

(ii) With the grace of Guru and my co-operation, and because of my urge to allow myself to be transformed, the cloud is now blown off.

(iii) Still as long as I am in this body, and as long as I have to live as a part of the society, apparently at least, I have to use my 'name', 'form', and this outer crust of 'personality'. But now I cannot live apart from my cosmic existence – which, I myself as Shiva, have expanded – to enjoy my own Self-Love! So never damaging my oneness with the Shiva state, I can use this apparent structure of 'me' – but only to that extent, and not one inch more!! (Chapter -3)

Then, this takes us into chapter 4 which talks about the realization of our actual Shiva state and the practical aspect thereof i.e. (a) on one hand never to part with It and yet, (b) as an unavoidable way to live – using your body-mind-brain and 'me'-structure, to the minimum extent. These (a) and (b) make it imperative that we allow that wisdom of 'I am Shiva', to speedily spread all over our inner being, as well as in our outer interactions with the human world, and also with the universe in general. Then as a consequence what happens to the way of life of such a seeker-turned-enlightened person? The answer is that, he reaches a point where his inner being is perfectly tuned to his Shiva consciousness; and whatever destined things are happening, he never allows his outer life also, to break away from the order of the cosmos. His pure wisdom keeps spreading in his inner and outer being, and that is what helps him to remain in tune with Shiva inwardly, and the cosmic order, or 'Shakti', outwardly. So, there is no question of that seeker withdrawing his spiritual journey, even after the first flash of wisdom, since in every movement of his life, he is (i) reaching the pinnacle and (ii) exploding. So there is no chance for the ignorance, for the 'me so and so' – all that self-projected personality and its paraphernalia – to gather, to crystallise and take charge of his life anymore. So, that's the way he lives; and his living itself is his spiritual quest, going on and on. This is like the Gangā who even after having entered the sea, continues to flow towards the sea. So in a sense, after ripening, after maturing in the realised state, in fact, the real joy begins, the real expedition begins. Thus, as long as that body goes on, his breathing, his thoughts, his mind-brain and sense organs, all are

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exuberant with the fragrance of silence, peace, joy, choice-less equanimity, and there is no turning back from there. All his past, present and future have now merged into the timeless existence of SHIVA as his inner being, and Shakti as his outer being; and he always operates at the point where Shiva and Shakti mingle into each other. That is his life, the life of the seeker-turned-enlightened-person; and yet, he ever lives as the 'disciple', the servant of his Master. Now we can (from all this discussion) understand fully why Dnyānadev – till the very last line he wrote – prefers to call himself Nivruttidāsu (निवृत्तिदासु). The 'service element' helps the disciple to remain constantly merged in the love of the Guru, and since Guru himself is the formless Truth, the disciple does not ever lose his contact with Truth; and yet, outwardly he is here as a servant, as a student. This is described as a state 'which even the gods of heaven long for'.

Chapter - 5

Dnyānadev's poetry is a showering of metaphors and similes because through them he poetically expresses not only about his own state of consciousness, but also gives very important hints and instructions to the sincere and advanced seeker, and also to those who have had some glimpse of Truth. But being a true poet, he likes to be suggestive rather than overt, and, being entirely mingled in the Truth and spending all his life as a non-dual servant and devotee of Sri. Nivruttināth, whatever Dnyānadev utters is like eloquent silence. And so, the more sensitive the reader is, the better he can 'hear' between the lines – 'that song of silence', which reverberates in the words of Amrutānubhav – this divine treatise of Dnyānadev! Thus owi 50 (Ch. 6) contains this meaning – 'Only they would understand the secret of the self-evident Truth, who are able to perceive their face without the help of the 'mirror'. Again a very significant point is conveyed in owi 54 – 'The various modes of proof have accepted their own inability to prove, and the analogies have solemnly declared their inability to illustrate the 'Shiva' state i.e. the final Truth.' This owi points out the subject-matter of this chapter which is:– 'to make it clear that Sat, Chit, Ānand – the three famous words describing Parabrahman all over in the ancient scriptures, are used only to negate three words, i.e. the perishability of the world (असत्), dullness and ignorance of the mind (जड) and the sorrow to which all our worldly activities and ideas sooner or later lead us (दुःख).' Brahman is called Sat (opposite of 'Asat') which means that it never dies, nor is it ever 'non-existent'. In our life there is not a single thing which is 'ever existent' and everything of the outer world as well as of our mental world must always pass, must change and finally vanish even from memory. So nothing in the world is permanent. Since the nature of Parabrahman (Truth) is exactly the opposite of these, the 'Veda's have described It using the words Sat, Chit, and Ānand.

Owi 10 of chapter 5 says, "Shruti calls Truth as 'Existence' in order to ward off its non-existence. It is called 'Wisdom' (or 'consciousness) to show that It is ever free from dullness, dead materiality (जडत्व) and ignorance"; and owi 11 says – "It is declared as BLISS because there is total absence of pain, sorrow and misery in It".

Apart from such annihilation of those (opposite) qualities found in our world, the 3 words (Sat, Chit, Ānand) have no positive purpose to serve. After all, learning through words must lead to actual experience, and once the seeker cleanses his consciousness, and matures in his Journey, he is actually in his True Blissful Being. And owis 61 and 62 describe his matured state thus: "Experience depends on the existence of the duo – the 'experiencer' and the 'thing experienced'. But when those

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two disappear, how can experience alone experience itself? II 61II and, of what use are words when 'experience' also silently dissolves and vanishes? II62II"

Then what remains is only that state of consciousness which is beyond both 'bondage' and 'freedom', beyond 'dropping anything' and 'accomplishing anything.'

It is true, that, if somebody comes forward and says "I feel a terrible bondage and I want to be free"; then, to explain to him the whole reality that he is having wrong notions about himself etc. and to guide him scientifically about the whole issue of bondage and freedom; the Guru has to use 'words'. But beyond such expounding, 'words' have no purpose to serve. But since a Master's words (and the words of Upanishads) do this miracle in transforming the life of the seeker, it is also a fact that, 'words' are destined to gain a lot of fame and prestige in the world of humans. II 68 II

Thus ends the synopsis of chapters 1 to 5

CHAPTER 6

Limitations of 'Word'

A prelude to Chapter 6

The main point propounded at the end of chapter 5 was that, words, theories and explanations given by Guru to the disciple were extremely important and relevant to dispel the wrong notions fed into the disciple's brain about himself, about the universe and about his relation to Truth and to the world at large. But, once that cloud which was hanging on the sky of the student's mind is blown out, words have no other role to perform in the field of spirituality. Even the terms Sat, Chit, Ānand that were used to indicate the nature of Truth were also only for the purpose of showing the contrasts between what we 'think' we are, and what we 'actually' are! All our life we feel that we exist only as long as the body exists, but the body is obviously a perishable thing, but Truth – our real nature – is, and has always been there – timelessly present. Hence, It was indicated by the word 'Sat' (and so on, about Chit and Ānand also), (as shown in ch.5). So, the conclusion, 'words have only a limited purpose to serve in matters of spirituality' was the central 'thought' or theme of the earlier 3 chapters (i.e. ch.3, 4 and 5); and this same thought is basically continued in chapter 6. In the first few owis, 'word' is praised and then almost till the end, it is shown that since 'Avidyā' or ignorance is a non-existing thing like the 'flowers of the sky'; so, to dispel that non-existing thing, if you use 'words', what great credit is there to be given to them?

This is not just an over-stretched argument 'for the sake of it' that Dnyānadev is giving. He is in fact warning the advanced students and even the 'Gurus', that, if beyond a limit they give too much importance to 'words', writings, lectures and arranging teaching camps etc., they will simply be 'cashing' on their 'knowledge' through the words, and though it may even fetch them fame etc., they will perhaps only strengthen an illusory 'ME', but that has nothing to do with the actual journey of reaching the Truth. The pinnacle, 'The Truth' is beyond all your words, phrases, your earthly outlooks, your social and cultural values, and your image as a Sādhu, Scholar or whatever. All these may be just products of words and ideas; but Truth has nothing to do with them. Up to the stage of 'first-negation' (or व्यतिरेक) there are

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a lot of confusions and actual entanglements on the psychological level, so the disciple needs some guidance (in words) to (i) remove the confusions in his understanding and also (ii) to help him completely cleanse and purify his mind-set. But beyond that, all further journey is only of receiving more and more inner 'light' – the light of understanding, and actually living your understanding in the daily life from moment to moment, to such an extent that the consciousness of the true disciple literally expands and embraces the universe. So the further journey is like floating along the current of the river of Life. Then in fact, at various stages, the disciple still wants to express himself in 'words', to convey his experiences (i) to the Guru (ii) to close friends and enquirers, and also (iii) to the world at large – as Dnyānadev himself has done here. But, all that is of the quality of 'Divine utterances', and can be termed 'eloquent silence', which happens, when there is an uncontrollable deluge of waves of Truth, rising on the surface of the seeker's consciousness. It sweeps away both, his eloquence as well as silence. In that state of ecstasy, such enlightened one does utter some words or even poetry. Thus not at all belittling such utterances, Dnyānadev is only giving us an exact idea of the role of 'word' in general, its limits also and how it dispels some temporary confusion in our mind, and how, thereafter we enter into the immeasurable depth and vastness of Silence, which is the very nature of Truth. That silence can also 'utter', and at such times, 'creativity' itself gives birth to words like Amrutānubhav. They are DIVINE utterances, not just 'words'. Words ordinarily are born of concepts and are not able to actually uncover Truth. They are like a branch of a tree which only points towards the moon. Once you look at the moon, you forget the branch, which helped you only to take your glance to the actual moon.
Thus ends the prelude to chapter 6.

Chapter 6

Owis 1 to 11

Dnyānadev says, 'O my God, this 'word' is such a useful thing in our lives. Only 'sound' may not be so much worthwhile, but with the help of 'word', sound becomes so valuable and meaningful! Word has letters and, sound has waves; and together they become useful to us. The words have definite meanings through which even the formless things can be pointed out to us. So in a sense, words are the mirror in which the unknown mystical things can be made vivid to us. ll 1 ll

A person with proper vision makes use of the mirror, so there is nothing great about that. But this mirror of the 'words' is so magical that, because of them even a blind person becomes learned and can get knowledge of things unknown to him. So in a sense words become his mirror too. ll 2 ll

Just as the sun brings glory to the whole sky and to the horizon out of which, it rises; so also, this word along with sound is born out of space and gives glory to the 'mother space' out of which it is born. (According to Vedic texts, space can hold sound and hence it is called अंबर – 'अंबः = शब्दः; तम् राति (holds) इति अंबरम् ।'); Space by itself had no specific qualities; but sound and word give it such beauty and fullness that together they create 'नादब्रह्म'– i.e. Truth conveyed through sound. Dnyānadev uses the word 'अव्यक्त' in this owi which has two meanings. 'अव्यक्त' refers to Parabrahman (परब्रह्म) and also refers to 'प्रकृति' – [महतः परम् अव्यक्तम् (कठोपनिषत्)]; and he says that 'word' being the descendent of 'अव्यक्त', brings glory to its parentage

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(परब्रह्म+प्रकृति) by giving knowledge to all. So this owi, in short, is praising 'word' and its power. II 3 II

Actually the rule in our empirical world is that, the word is never the thing that is indicated by the 'word'. Then what is the status of word by itself? Dnyānadev says, words by themselves are only flowers of the sky- आकाशपुष्प (i.e. something fantastically unreal.) But the words can indicate to us about everything in the world by creating names for them. So there is nothing in the world for which we cannot create a name through words. II 4 II

Scriptural 'do's and don'ts are expressed through words only, hence we can say that words are illumining lamps on the dark roads of various rules of the scriptures, and also of the science about bondage and liberation; and, the various arguments about them are all contained in words; and doubts about them can also be sorted out through words. II 5 II

The very word, which supports 'ignorance and its effects', gives them the status of reality. But if 'Truth' is to be described in words, they are so powerless that they get value not even of three pennies. II 6 II

This word, though very delicate and young, can instil fragmentary existence into the vast, immeasurable 'Shiva' principle, and make Him live a life of suffering and limitations. Just as a person knowing Mantras, hypnotizes somebody and invokes a spirit (or goddess) in him through Mantras, and makes him talk whatever the spirit wishes, so also, the all-knowing Truth or Shiva gets carried away by the power of words to such an extent, that He is reduced to the level of an insignificant creature. II 7 II Then He starts feeling that He has an existence only within the limits of His body and lives a life of bondage. But if He comes across a Sadguru and listens to his compassionate words, He is reminded of His unlimited, non-dual pure and blissful status. So, to bring Him back to His original status also, these 'words' alone are responsible. Thus, bondage and liberation both can be caused by words and their power. II 8 II The sun can create the day but not the night. So, we cannot use that analogy for the dual power of the word. Because, 'to provoke to do or to force not to do', all such opposites can be controlled by words alone. So words have a greater encompassing power than the sun, in this sense. II 9 &10 II

In fact this word is so much dedicated to our human cause that to help us to get liberated, the words take us to such an extent, that beyond it, the words have to be abandoned and then, in that silence only, we know our True Self; and for that cause of our liberation, this word is ready to die also! II 11 II

Owis 12 to 18

(Thus all these owis praised 'word'. But now, Dnyānadev has some different points to make about 'word'.)

What more can I say in praise of 'words'? It is a well-known thing that word acts like a reminder, not only in our day to day world, but also in the field of spirituality, where, the Sadguru reminds his disciple about his true status by referring to the words of 'Shrutis' (scriptures). He also describes his own experiences and sorts out the problems and difficulties of the disciple, by using 'words' of instruction and advice. But still, it is also a fact that actual self-realization is an 'experience' beyond words. There, only a totally cleansed consciousness reflects your own state of Sat, Chit, and Ānand; and you are back into your Shiva state once and for all. So there, the word can never reach. II 12 II

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Even the word 'Ātman' is different from the actuality of Ātman. The word is never the object itself. And our own true Shiva-state is self-referral, so It needs no other means of knowledge - not even words. When the self-effulgent Truth shines in our heart, which other light would we require to see It? II 13 II

Basically the fact is that there is only one indivisible whole Truth and if you remember It, that itself is the subject of your 'knowing', and if by chance you forget It, the subject of non-remembrance is also Truth Itself. So, there is no other 'thing' existing except-TRUTH, in both the situations. II14 II

And Dnyānadev says, that 'it is a wrong statement to say that-'I have forgotten myself '. For example, you cannot ever say that the 'tongue never tastes itself', and you can also not say that 'the tongue tastes itself' - because, in a sense it is always aware of its taste since it is the one and only tasting organ; and still why should it bother ever (unless you are sick or something) as to how it tastes; because, it is never the object of attraction as a tasty substance. Similarly, it is so natural to know and remember oneself and yet there is no need at all to remind ourselves about us and our existence, and so, no need to specifically remember ourselves. It is a timeless fact that we 'ARE'. II15 II

When we are awake, there is no presence of sleep at all, so where is the question of waking us up? In the same way, in our true nature i.e. in Ātman, what is the need of reminding us of ourselves, which we always ARE! Our true nature is never forgotten; we never forget that we 'are', so when there is no non-remembering, where does the question of reminding us of ourselves arise? II16 II

When the sun has absolutely no idea about what a 'night' means, there is no question also of telling him what a 'day' is. In the same way, when we never know our non-existence what is the point of reminding that we exist? II17 II

Therefore in our True Self, we being free from forgetting and reminding, in that dimension, we don't need 'words' to remind us. Therefore in the matter of realisation of Truth, which is our own self, 'words' are of no use. II18 II

Owis 19 to 37

One more good work is done by 'words' but to mention it, even to think of it, I am not able to gather enough courage.II19 II Because, if I say that the 'words' destroy ignorance and then the self becomes conscious of Itself, this statement of mine will be absolutely foolish. Because, as I said earlier, if there is any 'forgetting' then the question of 'remembering' or 'reminding' arises. But can the Self which is self-effulgent, ever forget Itself? (So, how on earth can one say that this job of reminding us about our True Self is done by 'words'?) II 20 II

Can we say that the sun destroys the night and then rises on the horizon? Truth can never tolerate such wrong statements. II 21 II

There exists no such sleep which hangs around an already awakened man; and so, there is no question of his destroying that sleep. Again, can there be an awakening of an already awake person? II 22 II

Therefore I, Dnyānadev, want to emphasize that there is no 'forgetting' of our True Self. We are never totally enveloped by any ignorance and so, our Ātman never needs to be taken back into Its pure state. II 23 II

Ignorance by its very nature is like the baby of a barren woman i.e. 'non-existing'. Then using the sword of reasoning, who will you kill? A sword can kill an existing person – not one who has not even been born. II 24 II

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If the rainbow had been real, any good archer would have tied a string to it. But, it is only seen, and has no real existence. II 25 II

Agastya Rishi had once drunk the whole ocean. But can he ever think of even sipping mirage water? If you can show that thing actually happening in reality, then, I, Dnyānadev, too will accept that by 'reasoning' and words, you can prove existence of Avidyā (or ignorance). II 26 II

(Owis 24, 25 & 26 give examples to prove how absurd it is to insist on the existence of Avidyā.)

If Avidyā could in any way tolerate the entry of words in its province, it would be possible for fire to burn imaginary 'cities' that we see in the sky, in the various shapes of white clouds. Just as those cities are only an optical illusion, 'Gandharva Nagar' (as they are called traditionally), so also Avidyā and its existence are illusory, so no 'real' reasoning is helpful to prove its existence. II 27 II

Darkness does not exist in the vicinity of a burning lamp, so there is nothing which the light can drive away. The very entry of the lamp has already done the job. II 28 II

If you bring-in a small oil lamp to detect the existence of 'DAYLIGHT', is it really needed, when there is already enough light of the day? So your effort is totally a waste. II 29 II

When we walk, our shadow falls in a certain area. So, we can say that beyond that area, there is no shadow. But, tell me, what concrete 'object' do you get where the shadow has fallen? Isn't the shadow only an optical appearance without absolutely any substance in it? So the area 'with' the shadow and the area 'without' the shadow, both are empty only, with no gross 'object' to occupy that area. II 30 II

Just as in all these 7 examples, it is shown, how things which merely appear but do not exist, cannot actually be felt as objects, because they are illusory; so also, during the period when we feel we are enveloped in 'Avidyā', that time also we are actually totally beyond it. The only thing is that, we are not 'aware' of our freedom from it. Just as when we wake up, we realize that the dream we were watching was totally a false thing, so also, even while we are under the spell of our so called Avidyā, we are actually not at all wrapped in it. II 31 II

A juggler creates illusory ornaments. Suppose, you fill your whole house with those, are you going to be rich by possessing them? And if you are told that they are all stolen by a thief, are you going to weep over them? So, what is basically non-existing, does not affect your life at all. II 32 II

We see small girls creating a doll's house with a nice kitchen, and they play with it. They just take small empty utensils and go on imagining that they cooked rice, daal, sweets and a number of dishes that come to their mind; and then they serve their mothers with those imaginary dishes in those empty small plates. Even if they play this game a hundred times, is that going to really feed their mothers? NO; the mothers will remain hungry only, since all that food is only an imagination. II 33II

Again, suppose there is a piece of land where you see a mirage at noon; does that area really get wet with that mirage water? The answer is 'NO'. It is in fact as dry as any other area where no mirage was seen. So what difference is made by the appearance of the mirage? II 34 II

From owi 32 to 34 Dnyānadev has given examples of illusory things having no real impact on life. In the same way, – he says – if your non-existing Avidyā

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could have any impact on your True Nature i.e. the Sat Chit Ānand Ātman, then, you will also have to believe that the rain showers in a painting can drench you, right inside your house! II 35 II And you will also have to accept that 'darkness' mixed with water and taken on a pallet, will serve the purpose of black ink, and you can write pages after pages with that ink. Then why do you bother to go and buy real ink? (That means such fantastic things serve no real purpose. And this Avidyā is also of that category.) II 36 II

Daily we see the sky having a lovely blue colour. But everybody knows that actual 'space' has no colour, so, that 'azure' sky is only an optical illusion. My dear friends, similarly, please remember, whatever scenes your 'ignorance' may create, do not take them to be 'true' and please, let them not affect your life since you are, spiritually always free from them. II37II

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At this juncture let us take a break and discuss a few points from the viewpoint of a seeker and how these and the further owis can help him in his 'journey', or whether they are only arguments in support of an intellectual point which the poet-philosopher wants to assert.

As far as I see, these owis are written to express the final experience in the journey towards Truth, beyond which, there is nothing to teach the student. As we observed earlier, there are various stages of the spiritual journey. When we are entirely identified with our conditioned 'me', and are leading that 'person's life which we think we are, and we have no idea as to what Truth is, and whether in fact there is such a thing called spiritual journey; and we also don't think that an actual transformation in consciousness can take place, which entirely changes our whole outlook towards life. So at such earlier stage, if we learn something about it, obviously it will be through some wise man's words, and so at that time, only 'words' can give us some information.

But as we proceed on that path, then we start using our mind, brain, thought etc. which again are inner layers of 'Speech' (see ch.3); but they too have little to contribute to our actual 'experience' of Truth. The real experience, the real miracle takes place only when we are really 'free' of the 'me' and 'mine', which was ruling our hearts, and 'psychologically' keeping us imprisoned within its boundaries. The whole 'conditioned' state of our consciousness was the bondage. Once we learn the art of living every moment beyond that 'entity' i.e. the conditioned 'me', the first stage of the journey is done.

Then we have to (with great dispassion) allow our outlook and total mind-set to be developed in such a way, that not only within ourselves, but also while operating in the world, we feel we are nothing but the unconditionally free, 'person'-less individual. That is the second stage. But during both these stages, we have a remembrance of the earlier life, and also, come across those related to us, about whom we feel, that they are 'in bondage'; they are in the shadow of their 'me' which is their misconception.

But as we still proceed and reach the pinnacle, we feel absolutely no existence or any reality about the concept called 'ignorance'. Even those who have not journeyed are also basically 'free'; the whole universe is only a free frolic of Lord's love, and THAT is the only continuous feeling of the Dnyāni in his ultimate state, and then beyond that there is nothing to reach, to experience, to describe or to prove.

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That is the sum and substance which is marvellously put by Dnyānadev through his very poetic style of these owis. Of course, the student of this science has to remember that the stages of progress are not water-tight compartments; and also, that they can be crossed faster, if your urge is deeper and focused. Getting ripened and matured will happen if you are more open to Truth, and throw yourself totally 'into' the teachings, and allow them to work on you without your 'me' interfering. That's why, you have to be tremendously aware and allow more and more space from within for this transformation to take place in you. In fact, that is exactly why most of the 'so called' spiritual people are unable to reach up to the real nectar of it. They live a very 'diluted spirituality' since they are not ready to give their 100%, or at least the maximum possible from moment to moment. (As a result some even have a split personality).

These owis basically show us that whatever 'ignorance' is supposed to be there, is only a shadow, not a substance, and it has its temporary rule over your 'mental' arena, and not at all on the Ātman. This is the basic as well as the final principle in the whole science of spirituality, that, though right now we are all feeling the conditioning (the 'me' etc.) to be 'real', it is only an 'idea', which can, with proper awareness and guidance, be easily dropped. Your love for yourself is always there, only its focus should shift on the real 'you' from the conditioned 'you'. So, when the self-love and wisdom is focused on Truth, the whole thing becomes easy. So much, that you feel ignorance never was there, and will never ever be; and so all words, scriptures and arguments too will be swallowed up in the mysterious silence of TRUTH.

Owis 38 to 56

'अ' (A) means not-and 'विद्य'(Vidya) means to exist. So, 'Not existing' becomes the meaning of the word 'अविद्या' (Avidyā). Thus, by its very name, Avidyā suggests that it is not a real thing existing and covering our consciousness. II38II

Māya or Avidyā have been described by great masters (like Shankarācharya) as most inexplicable or 'अनिर्वचनीय' (Anirvachaneeya). If you go to say it exists, it cannot be proved, and if you say it does not exist, then many wise people also seem to behave under its spell. So whether it 'is' or 'is not' becomes a permanent question, but that certainly, indicates that it is like the juggler's art and skill to show things though they do not exist, and thus Avidyā is not certainly a 'real' thing. II 39 II

If it were really a thing of the world, why does it not allow any conclusion about itself? If a jar is kept on the ground, won't you call that area as 'with a jar'? Will you say it is 'without' it? Similarly if Avidyā was there, it would make things look as 'with Avidyā', 'full of Avidyā' etc. II 40 II But nowhere have we seen any proof which shows that Ātman was in the paws of Avidyā and got destroyed by it. Ātman ever shines with His full wisdom everywhere, just as we never see the 'sun' – the actual ball of sun – swallowed by darkness. II 41 II

The biggest jugglery which this Avidyā shows to us is that, without having any existence it hides its untrue status, and shows off as if it is real. By its own non-existence it still seems to be ruling all over. And that is why in fact, it becomes more difficult to reason it out. If somebody clings to a wrong notion and believes it to actually exist, how do you reason it out? It is for that person himself to understand, that he is embracing a thing which does not exist at all. II 42 II

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So in various ways we can show (and have already shown also) that the 'word' and its reasoning power are totally ineffective to clear these misgivings, since, they are about a non-existing thing. ll43ll

If you strike a shadow with a sword, nothing happens to the shadow; only the ground on which the shadow has fallen, will get cracks. If you slap empty space, nothing will happen to the space, only your hand will pain. ll 44 ll

What 'results' can be given – (i.e. at the most some meaningless actions will be done) by you, if you try to drink mirage water, if you embrace the sky, or kiss a reflection in the mirror. ll 45 ll

So in doing any of these things (like striking the shadow etc... O. 44 & 45) all your efforts become futile. Exactly the same result i.e. 'waste of energy' is there, when you with all your might, try to destroy Avidyā by reasoning it out. ll 46 ll

Now, the activity of destroying Avidyā by words and arguments is so futile, that it will be like peeling the skin of the sky. ll 47 ll It is like trying to get milk from the chin of a goat which only looks like a breast (but is not actually a breast). Or, instead of seeing with your eyes, it is like using your 'knees' to watch the world; or, if you dry the 'dusk' time, and make 'chips' of it for eating, the same futility you will find, in arguing about Avidyā. In Marāthi, 'Sānja' means dusk or evening, and Sānjā also means granulated wheat. (The poet has used the dual meaning of the word 'Sānja' to poke fun at our effort to prove Avidyā.) ll 48 ll A man trying to prove Avidyā is doing such worthless thing like making juice of a 'yawn', and adding powder of 'laziness' to it, and then feed it to a mud-doll.(i.e. our own body which is only a bundle of mud.) ll 49 ll

A second meaning of this owi 49 :– If a seeker has tried his best to get control over his mind through, yoga (meditation), but does not succeed, he has been suggested a 'herbal way' through juice of 'Jāmbhai' (Gorakhmundi) mixed with flour of Ālashi) and feed himself i.e. this 'mud- doll like body' – to get control over mind).

Here also, Jāmbhai (or yawn) and Ālashi (or laziness) are also names of actual herbs, which are used in treating certain disorders. In owi 48 and 49 Dnyānadev has literally used such words as Sānja, Jāmbhai and Ālashi and made a 'pun' to make things more mystical and poetic. This is his special literary style and sounds great if you read it with proper sensitivity.

Dnyānadev wants to convey that if at all Avidyā (in the form of some wrong notions) even distantly lingers around you, don't try to work on it through words, because, that is utterly futile. This he has shown through so many similes. The only wisdom is, to realize (i) that Ātman is never touched by it. (ii) From a distance, just as we feel the sun is eclipsed, so also, certain wrong notions may play a trick on our 'mind'– but certainly not on our Ātman – and those can be easily sorted out by pure awareness (and meditation). Life can then be allowed to flow smoothly and musically, like a clear lilting spring.

Dnyānadev again gives some more analogies to show the futility of any words and arguments, in the matter of your mind's wrong notions. He says, that such person trying to argue about Avidyā, should rather do an effort to turn the flow of a stream upward, or, jump over his own shadow, or he may happily prepare bundles of ropes of the 'wind'. ll 50 ll He should try to kill the 'Shangrila' (which is an imaginary creature in the icy regions) or, rather than arguing, he should try to fill his 'reflection' in a sack, or brush hair on his palms (which are ever absent. Does hair grow on our palms?) ll 51 ll Let him rather break the 'absence' of a jar, (can a

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non-existing jar be broken?) or, let him collect 'flowers of the sky', and break the 'horns of a rabbit' (i.e. deal with things which don't exist on the earth). II 52 II

We know that camphor burns without leaving any ashes. But let such man try his hand on collecting ashes of camphor. Or, the shining body of gems, looks extremely bright like a lamp, but it does not contain a flame; yet, let him try to gather soot from such flameless lamp, or, let him even marry the daughter of a barren woman though such daughter never exists. Thus, his effort to 'argue and wipe out Avidyā with words', and all these (above mentioned) mad actions, are equally meaningless. II 53 II

On a no-moon night (Amāvāsyā), we can never see the moon. And 'Chakor' birds who only feed on the rays of the moon remain thirsty and hungry and hide underground on such nights. But if you try to prove Avidyā through words, and try to erase it with the help of arguments, (i) it is better (Dnyānadev says) that you feed those 'Chakor' birds with the dark no-moon night (which is an impossibility); or (ii) you try to make a fish-tank out of mirage water. In short just as (i) and (ii) – these two things are impossible, so also it is not possible to erase Avidyā because it is a non-existent object. II 54 II

Now, the poet says, I have said enough about it and let me first sum up that Avidyā (A + Vidyā) means ignorance is not existing, so what will you destroy of it, with the help of words? II 55 II

So, whatever wrong notions you carry in your mind are the projections of your own ideas and conditioning. They have nothing to do with Ātman. So, if at all you want to get rid of them, just drop them from your mind. Don't label them as something truly existing; and, don't go on with them. In the dimension of Truth there is always only pure Existence, Consciousness and Bliss; and just as in the land of the sun no eclipse ever exists, so, whenever you happen to see one, it is from your point of view. From where you are placed on the earth, you feel the sun is behind the eclipsing body or shadow, but actually the Sun is thousands of miles away from that eclipsing body. The eclipse which is not i.e. the Avidyā which has never touched the Ātman, by destroying that, 'words' cannot get the status of a 'means of knowledge'. If it is pitch dark all over, you cannot even figure out that darkness as a concrete 'object'. II 56 II

Owi 57 to 71

Now, when with all his word-power Dnyānadev has tried to convince us that Avidyā is not an actual thing, it follows, as a corollary that, it (Avidyā) does not belong to any 'category' as such; e.g. a tree 'exists', so we can say what botanical group it belongs to; or an animal 'exists', so we can group it as a 'wild' animal or a domestic animal etc. But what does not exist at all, which group can we say, it belongs to? So, Avidyā which does not exist, and there is no possibility to prove by any tactic, as to where it is born, and what group it belongs to. Such activity is as futile as putting lighted oil lamps in the afternoon in the bright sunny courtyard.II57II

Those who go to the fields to gather harvest even without having sown seeds in the field, won't of course succeed, and will be ashamed of their act. II 58 II

If you are naked and decide to come out and drape the cloth of the 'skies' around you, have you actually done the act of wearing any cloth, or, are you still naked, as you were in the house? II 59 II

If the rain water falls on the fields, it can give you good harvest. But if it falls on the seas, what has it given to you? Similarly, in using your word-power to erase

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Avidyā, you have actually done nothing, because, basically Avidyā itself is 'naught'! II 60 II

You have a measuring bowl which can measure grain, sugar, milk etc. But if you decide you will use it to measure 'space', is it of any use to you? Similarly, if a lamp is used to show everything in the house, its life is worthwhile. But if you use it to show you what darkness is, you will realize that in that activity the lamp won't succeed; because wherever it reaches, darkness will already have vanished from there. II 61 II

If your tongue which is called Rasanā (रसना), tries to suck juices made of 'skies', will it ever succeed? And when it cannot do the work of tasting juices (which is its allotted job), its name Rasanā (i.e. the organ which knows how to 'taste' juice - रस) will be totally futile. II 62 II

If a woman's husband is not alive, whatever decorations a wife should (traditionally) put on when he is alive, will not look proper on her (as, the ancient custom suggests that she should not wear those). (This simile is slightly out of place in today's context, because, that custom is not much followed now.) II 63A II Or, if you decide that you will peel off the trunk of a plantain tree and then eat whatever remains, there is nothing inside the leaves; then what will you eat, my dear? II 63B II

Every big or small object is shown to us by the sun. True! But such great illuminator as the sun, is not able to show us 'darkness' – this is also equally true. So, this one exception will always remain. II 64 II

Our eyesight can see everything but can it see 'SLEEP'? No. Because once you wake up, then only you can see the world around with the eyes; but that is exactly when the sleep vanishes. II 65 II

The 'Chakor' birds are expert in feeding themselves with the beautiful moonlight in the night. But the same Chakor's efforts are in vain, if it goes to search its food from the moon during the day – when the moon is without light, is blurred, and is totally non-glorious during the day. II 66 II

A person, who is an expert in reading, becomes dumb when he has been asked to read a blank paper. Similarly, a person may be an expert in walking and climbing, but if we ask him to walk in space, he will feel as if he is a lame person. II 67 II

Dnyānadev has spent 10 owis (58 to 67) to convince us that since, Avidyā does not exist; all efforts to do it away with words are a waste, as shown by so many analogies in owis 58 to 67. So, all your words negating Avidyā, negate a thing which already has no existence. II 68 II Again he says – though the moon is very much there in the sky, yet on the Amāvāsyā night, there is only darkness, but no moon-light. In matters of the world, though thought and word can help us, in the destruction of Avidyā, they are as powerless as the moon on the last night of the lunar month (Amāvāsyā). II 69 II

The food which is not cooked ever, if you claim you have eaten that food, then it means you are hungry; and with blind eyes if you say you are watching things, that means you have not seen anything. II70 II

Similarly, if a word is pointing out to a thing which is not in existence at all, then though the word is there, it is as good as useless; because it does not show an 'existing' thing. Since 'Avidyā' is not an actual thing, the words explaining it, helping to destroy it etc. are all meaningless, because they are used for a non-existing object. II 71 II

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Owi 72 to 88

Since Avidyā is non-existent, it need not be given importance and so, the words, which we feel, help us to get rid of this Avidyā, also need not be very significant anymore! II 72 II

Therefore any thought that rises in the direction of Avidyā, has nothing in front of it to approach and discuss, because, Avidyā is 'naught'. So, the thought itself becomes meaningless and vanishes in itself. II 73 II

Now will the word be a means to destroy Avidya? Obviously not, because by its own non-existence Avidyā has made such words also purposeless. II 74 II And if you still go ahead and say that 'the word may get some glory because it shows us our original state of Ātman', then this talk of yours is also contradictory. II75II

Does anyone marry oneself? Does the sun eclipse itself? II 76 II Does the sky enter itself or the ocean meets into itself like a river? Can our palm shake hand with itself? II 77 II Does the sun illumine its own hidden figure? Does a fruit appear on itself instead of on a tree? And does fragrance smell itself? II 78 II Water quenches thirst of all creatures, but can we force water to drink itself? II 79 II In the 365 days of the year, is there even a single day, when the sun looks at itself with his own eye? II 80 II At the time of deluge, the whole universe can be burnt to ashes. But can anyone ever set fire to 'FIRE'? II 81 II

Even if it is Brahmadev, the creator of the world, he has to use a mirror to look at himself. So, no one can look at oneself without the help of a mirror. II 82 II

Eyesight going into itself to see itself, or our tongue tasting itself, or an awakened person being woken up, these are all impossible things. II 83 II Sandal paste asking for sandal paste to be applied on itself, or a colour wanting itself to be painted, or pearls themselves wanting to decorate themselves with pearls – are all impossible things. II 84 II Gold being its own touchstone to find out it's worth, a lamp requiring another light to show its own existence, or juice plunging itself into juiciness – again, all these things are just impossible. II 85 II Lord Shiva has placed the crescent moon as his crown, but can the moon crown itself with itself? II 86 II

In the same way our Ātman Itself is resplendent with self-referral knowledge – self-generated wisdom, so where will you find any other knowledge to illumine the already lumious Ātman? II 87 II

Just as an eye cannot take its own help to look at itself so also, Ātman cannot claim to 'know' Itself – since It has no fragmented, object-like existence. It is all, and yet totally by Itself. There is none else to know Him. He is so alone – ALL ONE – that to claim that He knows Himself is also impossible, because, in Him there is no triad of the 'knower, known, and knowing'. II 88 II

The sum and substance of these owis (38 to 88) is thus:–

The main stress of all the examples given here is on the fact that 'words' have a very limited, horizontal dimension, and Truth or Ātman is a totally different dimension, and, words can never take us there. Just as the sun exists where darkness cannot reach, and all other lights are also meaningless in front of the blazing sun; so also, Avidyā is non-existent in front of Ātman; and word is such a medium which is totally ineffective in front of Ātman. We see or realize Ātman in its own light of consciousness and not through words. That is the main point. Words are like a road-map; they can broadly tell you about the spiritual journey, and about what difficulties are likely to hamper your progress etc. In a 'person to person' dialogue between the Guru and the disciple, words can help him to intellectually

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understand many things and can also particularly point out the disciple's own impurities, drawbacks etc.

So, everything that has its origin in the objective and empirical world covering the body and mind (thought), and the sub-conscious, unconscious regions of the disciple's mental set up, can be sorted out with the help of words. But just as a boat cannot fly; it may help you only in water, so also words can help you up to the point of you realizing the dominance of 'me' and 'mine'; and, about how, getting rid of them is important, how you have to be totally aware of your own subjective patterns of living, your mental impurities, your attractions and repulsions, and what hindrances they create in your progress. But, your actual awareness and actual realization of Truth i.e. all these further steps are totally beyond the strength and the reach of words. Dnyānadev, with utmost compassion, has used several analogies only to bring to the fore this very point, and, as a corollary to this, automatically, the non-existence of Avidyā has been proved; which is again discussed in great detail in the next chapter.

Words have been given such extraordinary importance by human culture that Dnyānadev had to elaborately discuss this. Another reason seems that, even spiritual literature is extremely vast in our region – right from prehistoric times till today, and thousands of people keep reading it, sometimes even wrongly interpreting it; and those learned and non-learned – both spend their whole lives on those 'words', rather than actually 'living' the Truth. Because of this pattern of human culture, 'Avidyā' also is given existence – when in fact the basic principle is that, Avidyā is not a 'thing', not an object. We take it to be such a huge obstacle as if actually existing, and keep fighting it with words. So it was imperative to bring to light that, both belong to a different dimension from Truth – both i.e. Avidyā as well as words, are a part of our typical human thought-projected dimension, whereas Truth is totally beyond. It is timeless and non-dual. So just as, if we own a castle in our dream, that cannot offer us even a 'hut-like' shelter to live in our waking state, because the two states waking and dreaming are entirely different; so also, words and our so-called misconception or Avidyā, can never be 'real' in the dimension of Shiva or Truth.

Owis 89 to 103

Can the mirror look at itself? If yes, then Ātman can be said to know itself through the triad of 'knower, known and knowledge'. But now you must have realized that a mirror looking at itself is not at all a possibility, so also the Ātman's knowing Itself and wiping out Its 'non-existing' Avidyā are all impossible things, as far as 'words' are concerned. ll 89 ll

You can take a knife and go to the other end of the world also, and use it for cutting anything there. But in no corner of the world can you expect the knife to cut itself. So, I give that analogy to prove the impossibility of Ātman knowing Himself as an 'object'. ll 90 ll

Now I give you a different example to show the exact situation. You see, the tongue has the capacity to taste any juice in the world, but, it is not able to know its own taste. ll 91 ll

Yet the tongue is constantly with itself, so, in a sense it constantly tastes itself. Now this example will amply explain to you that though Ātman can never know Itself, as an 'object' can be known by a 'knower', yet, It constantly being the source of all wisdom, how can It be deprived of knowing Itself? And again, Ātman is

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all-pervading and ever-existing, i.e. pure 'is'-ness, so there is no question for Him to be away from Himself. II 92 II

Ātman being 'Sat', He is the basis of all existence, He being 'Chit', He is the well-spring of all knowingness, and He is Ānand or self-generated joy itself. So, He needs no help from anything – not even from words – to exist, to know, and to be happy on His own. II 93 II

Thus Ātman is not a 'thing' to be proved with the help of any means of knowledge. He is so self-effulgent, self-referral and ever-existing in Himself, that there is no question of I, you, or anybody 'taking' Him or 'leaving' Him, says Dnyānadev. II 94 II

Therefore, allowing Ātman to know Itself and then get laurels out of that, get the credit of that, is not at all possible for 'words'. Such opportunity will never be available to any word. II 95 II

So I compare the word and its power to an oil lamp kept burning in the open court-yard at midday. That time, the lamp does not either get the credit of giving light or of dispelling darkness. In the same way, word cannot dispel ignorance, because ignorance is non-existent; and word cannot illumine Ātman because, He knows Himself by His own Wisdom, Presence and Bliss. II 96 II

Thus Avidyā has gone away by not existing; and Ātman exists on His own strength, knows Himself on His own self-generated wisdom, and is never unhappy, because He is the well-spring of all joy. What then are you going to achieve by words? II 97 II

So, word not touching Avidyā even with a 'nail', (forget about touching with a hand and holding it), and Ātman also remaining totally out of its reach, the 'word' was swallowed up in the non-dual presence of Ātman, like a small streak of water getting gulped into the immensity of deluge-waters. II 98 II

So now, what are 'words' but a meaningless, conceptual existence? Still, if you insist that you want to have them, take them – says Dnyānadev. II 99 II

While telling a story, you say to a child, 'Now the 'demon' has come' or that 'a bugbear has come'. But does that word indicate a real thing? No. It is all hollow talk. If you say the sky is hanging on my palms, does it really come rolling on to your hands? No sirs. II100 II

If you paint a picture on a wall, with hundreds of details like a jungle, trees and human beings wearing different clothes and colourful ornaments, all that is totally unreal. In the same way, howsoever you may decorate your language with phrases and wonderful similes, in the matter of Ātman and His knowledge, they are all meaningless talk. II101II

Only feeding on words, both your knowledge and ignorance are there, but with no stuff in them. So, lacking any reality, the words are as false as the picture on the wall which appears beautiful; and real but is not at all true. II102 II

Since the only truth is Ātman; with the realisation that 'words have no real worth', we are saved of all unnecessary deluges; or you can say, it being a mirage how can it bring a deluge? When clouds disperse, the whole sky is clear; and we start enjoying a bright sunny day; so also, the fear of 'ignorance to be real' is dissipated totally, and we are forever in our own glorious Self. II103II

The sum and substance of these owis (89 to 103)

We saw Dnyānadev in his various moods, while we were journeying with him through his work Amrutānubhav. We saw him non-dually bowing down to Shiva and

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Shakti in chapter 1. He, in great detail, explained how the two are one, how the universe is born as their 'baby', and how the whole thing is looked upon wrongly, when 'Shiva' in our hearts takes a momentary siesta (ch.1). That momentary siesta amounts to lives and lives of the Jeeva, because he feels he is the body, and so gets caught in the clutches of time, space and causation of 'Karma' and its fruits ('Vipāk'- as it is called). So he needs to be awakened by the Sadguru, whom Dnyānadev praises in the 2nd chapter.

From chapter 3 to chapter 8, Dnyānadev has rejected the reality of various things which include 'words', speeches, ignorance, knowledge etc., and how that momentary siesta had created a subjective world of 'me' and 'mine', and how, all those concepts had become 'real' for us. They all have been dealt with vehemently, and, uncountable analogies have been used, to prove their unreality because, taking any illusory thing to be real has very deep and even painful consequences. And so, constantly staying in the light of pure consciousness is the only way we should live:– that is the basic message here. If you are, time and again deceived by those projections, 'meditate' on the analogies given by Dnyānadev, to prove to yourself of the falsity of Avidyā and of the limitations of words. Then, (he says), drop even my (Dnyānadev's) words too, and, BE THINE OWN TRUE SELF.

That is the valuable message, not only of these owis but in fact of this whole book of Dnyāneshwar Mahārāj. Start with this enquiry as to what you feel right now, as to 'who you are'. You feel you are the body, the mind, the ego, the total 'person'-ness etc. But, from there, go along with this poetic work (Amrutānubhav), with each and every simile given therein; and, the principles that those similes represent, study them deeply. That same 'person' – if he thus employs his whole life in the service of this 'work' containing only 807 owis, even that much 'service' and learning will, in this very life, take you to the top of the mountain of spirituality. And from there, you too will declare stretching your arms-"Oh my God and Guru, I am THEE! I am myself – my True Self ". Then the 'divine silence' and Bliss will envelop you, where all words and reasoning will take rest, after having done the hard work of taking 'you' there – and taking away that 'earlier (imagined, limited) you' from the real magnanimous YOU. Till then, just dedicate yourself and your life and energy to study Dnyānadev through this book. Because, in this journey, the only 'sādhanā' is, surrender and service to the Guru (and that can be done even through the study of this great work Amrutānubhavı). Then you will be the 'blessed one', to abide in YOUR OWN BEING.

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CHAPTER 7

In the Self, there is no Ignorance

The main point in this long chapter is : –
(The Sun has never known darkness and Ātman has never known Avidyā)

When one starts climbing a mountain, at every stage, he gets a different view of the surroundings. Up to a certain height he feels closeness with the world down below that surrounds the mountain. As he goes climbing higher and higher, the things that were looking vivid and large, now start looking smaller and distant. At a very great height if your path takes twists and turns the things which were visible, even go out of sight, and your attention is totally focussed on the sky, clouds etc. i.e. the highest view. Then an emptiness starts surrounding you as you are closer to the peak, and you also get a feeling of openness and emptiness which is very fulfilling. Similarly, when we learn from our Gurudev the 'basics' about the final Truth in His own words and also through the scriptures, we only have the map of how we are to go upward. Then slowly, we build up courage to throw our whole life into the actual climbing towards Truth, sincerely and persistently.

For a long time, whatever drops of the 'real water' of Truth we sip, our mind compares them with the earlier thought-dominated human world in which we are brought-up and which is heavily surrounding us, even though we have now given our life to the spiritual journey, and though we don't want to stop till we reach the pinnacle. That means, in the beginning when we sip a few drops of actually experiencing the Truth – which is called experience of 'Dnyān' or knowledge, that experience is opposite to our earlier notions which are fed into our brains and which we allow to grow enormously. So, at the first glimpse of Truth, we have this background constantly in our minds which is called 'Avidyā' (ignorance about our true Self).

Hence, the first owi of chapter 7 says – 'If there had been no knowledge, i.e. if we were not ever introduced to the state of consciousness which experiences the true Self, we would never have known that, so far what we were living was all based on wrong notions i.e. on ignorance. In this, two things are suggested :– (i) Earlier we were completely identified with the so-called 'me' which was superimposed by the culture, by human thought pattern, and we blindly followed it for ages, because nothing beyond that was known. As luck would have it, we came across a Sadguru, discussed with Him vital issues of our life and slowly the shadow-stricken consciousness of ours got some rays of actual wisdom which proved to us, that our earlier existence was totally smoky with the basis of the conditioned, subjective, fragmented 'me', and what havoc it could play in human life in general! So this first glimpse of genuine wisdom not only made things about our true Self clear to us, but they showed that we were living under the smoky curtain of Avidyā. So, till 'Dnyān' dawns, even Avidyā (Adnyān) is unknown to us as Avidyā. ॥ 1 ॥

A firefly shines only when there is darkness around. So also, our recognition of pure Truth was glittering because our earlier living was in darkness and that tiny glitter of wisdom only made this known to us that so far we were totally under the shadow of Avidyā. ॥ 2 ॥

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But the glitter that brought this to our notice need not be given so much importance. It is important only in comparison with our earlier stark ignorance. Just as any scene in the dream is real only as long as the dream continues, or Darkness is effective only as long as Light is not brought in; similarly, if suddenly you start feeling 'how ignorant I was' then that glitter or flicker of knowledge which made you realize this greatness of Avidyā, that small streak of knowledge must also be an extension of 'Avidyā'. So, with the small ray of knowledge which is now available to us, makes us feel that 'Avidyā' was something extremely powerful and we have got over it and that we have done a great deed. II 3 II

So now, Dnyānadev in this chapter will try to expound two things. (i) If knowledge or its streak brings forth ignorance more boldly, they both must be said to be belonging to the same region, and not to the region of the highest Truth. (ii) You can really stay in Truth only when you have an all-encompassing feeling that ignorance never was; and it is always non-existent. Till then, if you remain satisfied with that faint streak of knowledge, you are perpetuating your earlier self-projected ignorance and its darkness.

These are now the higher peaks that we are climbing with Dnyānadev, and at very high points we have to drop all the extra baggage and remain lighter, so that the climbing becomes easier.

So at this point, Dnyānadev will make us drop the idea that Avidyā was real. Through hundreds of examples he will try to prove this. This chapter contains 295 owis– i.e. more than one third of the whole book is contained in this 7th chapter. But the sum and substance of it, seems to be that, unless in your self-realization process, you reach a point that, 'Avidyā never was', you cannot get rid of the whole non-spiritual structure, in which you have so far been living. Just as a rich man is not truly rich i.e. not truly rid of his poverty, unless he completely wipes out all existence of poverty from his memory, from his past, present and future – conscious as well as unconscious memory, and unless he feels there is no poverty at all, so also, a seeker is not truly established in Truth, unless he feels that there was never any ignorance at all.

For those who (mentally) feel they are poor, it is only a misconception which they must get rid of, by transforming the limits and barriers which they have allowed to grow in their own consciousness. Similarly, if man learns to live from moment to moment, and if his every earlier moment can ignite wisdom in the next moment, there will never be a single moment when Avidyā exists.

(Let us continue the point about 'poverty', which will explain to us how Avidyā is also our own projection). Why you feel something lacking is because psychologically – (i) you immediately compare yourself with someone who has 'more', and imagine that 'people will respect him and not me'. So your thirst for respect comes in your way. So, not only do you want all your needs to be gracefully satisfied, but at psychological level, you also want others to respect you for that. But why do you want this specific respect? Just go plain and simple without bothrespect and disrespect, and you will see that happiness is yours – Right there!! (ii) You have a subconscious fear that if you lack something, the unknown future will bring sorrow, and you must provide for it, and also that you will then not get any 'respect' from others.

So, you have a negativity that future is always full of sorrow and difficulties and the funny part is that, in smooth times you feel God is, but you never trust that

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the same God will favour you when you are in trouble. But, most of the time your 'trouble' is not the 'real' trouble. Normally, it is your own definition that if a certain class of people don't respect you, you are in trouble, you are the unfortunate. But if, 'you' only choose who should respect you, why should your God fulfil your definitions about respectability and come to help you, so that you continue getting those people's admiration – ? That's why you are never truly rich because, your definition of richness drops down to the level of the 'amount' of wealth which you 'comparatively' possess, and you never maintain your in-born 'satisfied nature', which should keep flowing in your heart in all situations, from moment to moment.

The 'me' deciding your 'satisfaction level' dupes you all your life. Wise men have always said that there is enough wealth in the world at all times, only the 'distribution' is wrong; otherwise there is no need of both the categories as the rich and the poor. 'Subjectively', you live from moment to moment, in the sense, you constantly look around every moment, and see what you 'must possess' to claim 'respectability', but, 'objectively' you never live from 'moment to moment', in the sense – you never stop and take a review to find and realize that God has given you more than what you needed and more than what you could even have imagined. So both ways, you are in the paws of your conditioned 'me', who is a 'mountain' of dissatisfaction, ambition, comparison, conflict, shallowness; – the 'me' who is only in love with himself, and so who is ever ungrateful to God.

Why we have discussed this in detail is, so that, we can prove to ourselves that our idea of 'riches' is a wrong notion, and that makes us feel the existence of poverty. Otherwise, in living from moment to moment, there is no laid down pattern which can be called 'poverty'. Even in the Bhagawad Geetā, Lord Krishna mentions only 4 causes of sorrow (ch.13) which have no mention of 'poverty', because poverty is many times a comparative (mental) idea about material possessions, and can be wiped off by mutual help and goodwill. These 4 causes are regarding the bodily existence: – Birth, Disease, Old age and Death. It has no mention of 'poverty' as a cause of sorrow. The modern times (especially the machine age and electronic age) have brought in too many 'financial concepts' into operation and have increased stress at the subconscious level of man, making all of us very 'poor' at the core of our being, suppressing the very 'well-spring' of our contentment which could wipe off the notion "I am poor".

This detailed discussion can make things clear for us in reference to, whether there is 'Avidyā' at all, or, was it only a shadow which was unnecessarily scaring us like our 'idea' of poverty, which takes away our 'moment to moment' happiness.

Owis 4, 5 & 6 –

A clay horse can be of no use on the battle field; and, ornaments conjured up by a magician are of no value and cannot even decorate our body. II 4 II

Since ignorance is a projection (like the conjured ornaments), it can have no impact where wisdom resides, howsoever we may try to impose that ignorance on wisdom. Can mirage waves rise on the surface of earth which is covered by moonlight? II 5 II

And basically, the knowledge which replaces ignorance is only a corollary of that. One hides and the other presents itself. II 6 II

Thus, owis 4, 5 and 6 slightly hastily direct us to conclude that the non-existing Avidyā cannot have any impact on us, just as the 'non-existing' poverty should not take charge of our minds. But in owi 7, Dnyānadev slows down his

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speed and says, "Let's not at the outset negate Avidyā, but go into whether there is such a reality called Avidyā at all"!

So, first, let's try to find out whether there is a thing called 'ignorance', and then by finding out what it truly is, we can prove its opposite (i.e. knowledge) also as false. II 7 II

Owis 8 to 17

If this ignorance of yours actually dwells in knowledge, why does it not delude that knowledge and convert it into ignorance? It is the nature of ignorance that wherever it resides, it does not allow any knowledge to exist, so also your so-called ignorance should veil all knowledge – but it doesn't seem to do so. II 8 and 9 II

When anybody feels he is ignorant, Mémāmsā - मीमांसा and such sciences say, that for all such (ignorant) persons, ignorance itself is their being; i.e. their whole existence is made up of ignorance; and from their expression it is concluded that their consciousness is covered by ignorance. II 10 II

But, if basically their whole existence is ignorance itself, then who knows it and declares that he is ignorant? (So there must be at least some part of his existence which is not clouded by ignorance; and has some 'knowing' capacity). II 11 II

Ignorance is inert, so it cannot know itself. The very definition of an inert thing is: something (like a table or a chair) which cannot know itself. But, when one says 'I am ignorant' or that 'I know I am ignorant', in that statement it is either that the inert ignorance is known by 'someone who is ignorant', or, as if ignorance 'knows itself '. So, it is like saying that the 'means' of knowledge is knowing 'itself' as an object of knowledge; or, that, a 'thing' (ignorance) which is inert is proving that it 'knows' something. II12 II

And, if someone 'capable of knowing' is made stupid by ignorance, then who can be there to record - that 'this' is ignorance and please know this as ignorance? II13 II If ignorance can say 'I know I am', then it is such a contradiction that either you call it 'knowledge' or just keep quiet. II14II (and laugh at the whole thing)!

So, if your so-called ignorance cannot even veil one being (called the Ātman) it is a shame on the part of ignorance; and it is its total failure, that it is not up to the mark to call itself by its name 'Adnyān', which means complete absence of any kind of knowledge i.e. a complete veiling of knowledge. II15 II

If a cloud veils the sun, yet it does not veil it so much as to make a complete night. That clouded sun still has enough light to show us the cloud as well as the fact that the sun is hidden; or, another example – when a man is asleep, that sleep does not totally take away the 'man' himself. It only clouds a part of his consciousness for some time. That is why, he, after getting up, can tell us that he was fast asleep. II16 II

In the same way, if ignorance had completely veiled the whole existence of the person, there would remain not even a streak of consciousness to recognize the ignorance, and then, that way also, ignorance not known and felt, would amount to 'not existing' at all. II17 II

Owis 18 to 25

Or, we have to say that the thing which makes ignorance known to us is, at no point of time, ignorance; – on the contrary, it is knowledge. The fact that it makes us aware of ignorance itself is enough to prove that it is 'knowledge'. II18 II

(i) If you claim there is cataract in the eye, but still if you say the eyesight is not blurred, both things together are not possible.II19 II (ii) If you say there is fire in

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the dry wood sticks, then the sticks must burn. To claim that they are still not going to burn, is to claim that the fire is not actual but imaginary; it cannot be then real fire. II 20 II (iii) In your house, if you close all entries to light, then there must be darkness in the house, otherwise what you have enclosed in the house is not darkness, but light. II 21 II

In examples (i), (ii) and (iii) (owis 19 to 21), it is shown that those opposite things cannot exist together in one place. Similarly, if ignorance is in any way known, felt, or understood, then that means there is some streak of knowledge, which is able to show the existence of ignorance. Otherwise, like fire galloping all wood sticks, the ignorance would have veiled you totally.

A person is claiming to be asleep, but if whenever you call out to him he is responding, that means he is not asleep. The night which cannot swallow the daylight, cannot be called 'night' in its true sense. II 22 II Similarly, the ignorance which does not totally wipe out our sensation, perception etc., how can we call such ignorance as real? II 23 II

If we go deep into this, we will find that what Dnyānadev is trying to reveal is very true. Because, we never lose our connection with the fact that we exist. Just as, in a gas burner, there is a pilot-flame which is continuously on, and helps to ignite the burner whenever necessary, similarly, even when we are fast asleep, or if we are unconscious, after we come back to our senses, we say, 'I was totally asleep or totally unconscious and did not know anything about the world'. That means, there was some streak of the light of knowledge (like the pilot-flame), continuously awake and aware in us, and that light could notice and know that 'we did not know' during those hours.

So, ignorance is not the final experience; in fact, knowledge of that ignorance is final. Our Ātman always has at least this pilot-flame of knowledge constantly burning, which brings each and every sensation to Its notice, but because of a very thick curtain of conditioning surrounding our consciousness, we look at everything through that veil and our vision of ourselves and about the world is according to that veil, that lens of conditioning. Total, dead darkness of ignorance is never our state, because we exist and are constantly aware that we exist.

'Aware' itself means there is consciousness, so out of the 3 features of our Ātman viz. Existence, Consciousness and Bliss, the first two never leave us and are also not totally veiled by our conditioning. Only our self-generated 'joy' or 'bliss' is covered, and we get a twisted vision of it, so we feel, "if certain 'things' happen then only I will be happy; if certain objects are in 'my' possession, 'I' will be happy". And so, we go begging around in the world of things, places and persons, for the 'joy and love' which is actually our own nature. We think we need 'things' to get pleasure, and also people will love us if we have those things. All this is projected by our thought-structure. We ourselves are pure existence, and still, we think that we can exist only if our 'body' lasts. We are pure Consciousness Itself, but we feel we can 'know' only if we 'collect' knowledge in the world. So the only 'mess' is our wrong outlook towards life; and there is no darkness of 'ignorance' as such.

In owi 24, Dnyānadev says, if we say that ignorance resides in Ātman, it does not at all match any reasoning; II 24 II because, ignorance means total darkness, and Ātman is total light – the very well-spring of the light of knowledge. Then, how can the two i.e. Ātman and ignorance co-exist? II 25 II

So, let's not call our present state as 'ignorance' but as 'some wrong arrangement' based on wrong notions which can easily be rectified in the light of

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our own consciousness, and under the guidance of an able Guru (like Dnyāneshwar Mauli - through His Amrutānubhav).

Owi 26 to 40

If 'dream' and 'waking' can walk hand in hand, if 'remembrance' and 'forgetfulness' live in the same space; II 26 II if 'cold season' and 'summer' live in the same sky at the same time, or if darkness can bring sun-rays together and tie them in a bundle; II 27 II or, if there is night and at the same time it is day also, i.e. if all these opposite things can come together at the same time, in the same space, then we can say that 'Avidyā' lives in Ātman and He supplies life to it. II 28 II

Can life be married to death? No sirs, we can't imagine such a couple; therefore, Ātman also cannot 'exist' together with the darkness of ignorance. II 29 II

Dnyānadev says – dear friends, Ātman is in stark contrast with Avidyā, and that very Avidyā cannot be expected to live together with Ātman. Don't please talk such contradictory language. II 30 II

If darkness swears that it won't remain darkness anymore, then doubtlessly it is the 'sun' itself, isn't it? II 31 II

This is wood and this is fire, but once they touch each other, where is the difference anymore? It all is one single fire only, isn't it? II 32 II

Similarly, a small stream when flows into the Ganga, that moment it loses its separate identity and it gets the title of Ganga herself, isn't it? II 33 II

In the same way, if ignorance is not able to cover Ātman with total darkness of inertia, then, when it has touched Ātman, in fact it has got the status of Ātman Himself, like the wood being called 'fire'. Avidyā may be thought upon as 'existing', but basically 'existence' is the quality of Ātman and not of Avidyā. So, ignorance without the 'Is'-ness of Ātman cannot be; and, with Ātman, ignorance cannot survive because, all its vices like inertia and darkness must burn in the glare of Ātman and Its resplendence. II 34 II

Avidyā cannot 'co-exist' with Ātman if it is opposed to Ātman, and if it claims to exist separately, away somewhere, Ātman leaves no space, He being omnipresent; so where will Avidyā exist? II 35 II

Suppose, we make a fish out of salt particles and then put life in it. Being a 'fish', it will need water to survive; and being made of 'salt', it will dissolve in that very water. So, either way, that fish has to die. Its being away from water won't let it live, and mingling in water also won't allow it to live. II36II In the same way, if Avidyā tries to cover Ātman, it will get converted into Wisdom in His Company. And by itself it cannot exist, because, it is Ātman who lends existence to everything in the world. So either way, ignorance cannot survive; and all your talk about Avidyā is futile. II 37 II

When a rope looks like a snake, we cannot tie that snake with that rope itself, nor is it possible to drive away the snake because the snake does not exist at all. II 38 II

Or, if darkness decides to appear in the full moon night, it cannot; because the whole sky and the earth are bathing in the beautiful light of the full moon. II39II In the same way, the word 'Avidyā' is a meaningless word because, it is proved that it can neither veil Ātman, nor it can exist in the glare of Ātman's glory. II 40 II

Owi 41 to 56

Now, it may be argued by some, that we will prove the existence of Avidyā by applying reasoning. So, now let us see what the nature of 'Avidyā' is:– whether it is directly available to perceive, or whether it can be inferred from its effects. II41II

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But, my dear, if you say Avidyā can be inferred through various modes of proof like perception etc. (प्रत्यक्ष, अनुमान, उपदान, शाब्द etc. are six modes), then these are only the effects of Avidyā, they are not ignorance itself. II42II

From the sprout a creeper goes high up and looks very beautiful. That sprout has its origin in the seed. So, all the further growth as a sprout and then as a creeper is the effect of the seed. It is not directly the seed (but its effect). II 43 II

We get good or bad dreams. The dream is not our 'sleep' itself, but a product of that sleep. II 44 II

In the sky there is only one moon. If, by some defect in the eye, two moons are seen, that wrong vision itself is not the defective eyesight, but it is the effect or outcome of that defect. II45II

Truth is One Indivisible Whole, and yet, in our day to day world, we see and perceive things through the triad of the knower, the known and the means of knowledge. So obviously, that triad is not of the nature of Truth. It is only an effect of Avidyā and not 'Avidyā' itself II 46 II

Therefore, the modes or means of knowledge are helpful in knowing the effects of Avidyā, but they are of no help if you want to know through them Avidyā itself.(Because, how can the effect know its own cause?) II 47 II

Again, if Avidyā means darkness of ignorance, it is surprising that its effects - i.e. the various means of 'knowledge', give us some kind of 'knowledge' and not 'ignorance'; is it not contradictory? If they are effects of ignorance, they should have put us into still deeper ignorance, but that does not seem to happen. If the knower is a 'knower' because of his intellect and sense organs (which are the means of 'knowledge'), how can they be products of Avidyā? So, either they are not effects of Avidyā, or they must be presumed to be as inert as Avidyā, so that they cannot be capable of making him a 'knower', and of course, they can also not prove the existence of Avidyā. II 48 II

Because, what we see in the dream, every inch of that scene is nothing but dream, and we, who watch and experience it, are also part of the dream. In the same way, whatever is produced by Avidyā is also full of Avidyā. But, since Avidyā is not an actuality, its products too cannot be any different. II 49 II Then, it is like jaggery eating jaggery, or, it is as if the eyeliner has decorated itself with an eyeliner, or, like the cross crucifying itself. But, can such things ever happen? So, my dear listener (says Dnyānadev) there is no other 'object' apart from Truth. And so, all over there is one indivisible Truth and nothing called the duality of cause and effect. II 50 II

If we believe that cause and effect are one, then the cause being ignorance, the effect too will contain nothing but ignorance. That is why Dnyānadev in these examples shows, that the cause and effect being one, and the cause being non-existent, how can the effect come into existence at all? And, if at all you believe that there is a duality called cause and effect, you have to treat them as Truth and manifestation of Truth alone. So, either way, there is no one existent to give or to take anything, or to cause anything to happen. II 51 II

Now, if you suggest, "Don't discuss at all and don't apply any reasoning to this", then, it is like saying that you are making us accept that a fish lives in mirage water; or that, in mirage, there can even be a fish, thus you are making us accept both:– the mirage water and the fish living in it (says Dnyānadev). II 52 II

But can any wise man stop applying basic reasoning and accept anything without applying his mind? Therefore, we say that Avidyā can never be established

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through means of 'knowledge' and hence, there is no difference between a flower of the sky and Avidyā. Can a sky-flower be ever real? So also, Avidyā can never be real. Again, if Avidyā were real, would anyone be able to utter any word at all? Every ripple on your intellect arises out of the purest wisdom of our consciousness, and from there only, we get the strength of uttering words; and that consciousness is ever existent and self-luminous. In such ever-bright Truth, when a word is inspired to be uttered, can you call it an activity of ignorance? Thus, even saying something about ignorance also disproves ignorance and is a proof of the ever-existing, self-luminous consciousness. II 53 II With no means of knowledge or inference can you ever prove, that the sky can produce flowers. So also, by no means can anyone prove the existence of Avidyā. Anything has to be 'felt', to prove that it exists. Whoever says I 'know' Avidyā – is talking about 'knowledge' and not about 'ignorance'; and his very words prove that Avidyā, if knowledgeable, cannot be ignorance; and so,'ignorance' is only a false word. II 54 II

In this way, ignorance can be proved to be real, neither by sensory perception nor by inference. If such is ignorance, it is not at all worth trusting. II 55 II

If ignorance cannot be real enough to produce its effects like mud creates a jar, i.e. if ignorance is not at all a 'material' which can take shape of any real product as such, then I am scared to believe that ignorance has any existence at all. If we, as 'knower' of at least something, are very much here, then it means that ignorance has not wiped out our Existence and Consciousness – i.e. our True Nature, the Ātman. If ignorance comes and says, ' O sir, I exist', that itself means it is not a sign of ignorance but of knowledge. So, how on earth can I – Dnyānadev, believe that ignorance exists? II 56 II

Owi 57 to 65

Now a doubt can be raised thus:– May be ignorance is not such material to create any objects, and create a dream-world around Ātman; but at least let us believe that ignorance puts Ātman to deep sleep, so that He knows nothing. II 57 II

Or, let us say that when Ātman is in his unspecified, 'formless' state, He is in that state with ignorance keeping Him company, just as, when pieces of wood are not rubbed against each other, they still contain fire in them in an un-manifested state. II58, 59II

Thus, a doubt is expressed (in owis 57 to 59), all the more to find out whether ignorance exists; and now Dnyānadev answers this, up to owi 65. He says:– O my God! Where the final Truth does not tolerate to be even 'named' as Ātman, Brahman or whatever, – such is Its unnameable glory, – then how on earth can you expect a thing called 'ignorance' to enter in Its aura, and stay there? The dimension where an enlightened person enters is so inexplicable, that no word can be used to describe that state of consciousness. In that extremely joyous, self-knowing, self-referral state, all time and space come to a standstill, and so the enlightened man does not feel that he was 'ever ignorant' about his True Self. This is called Trikāl-Adnyān-Nivrutti (त्रिकाल-अज्ञान-निवृत्ति). No trace of ignorance remains in him and, his all three times i.e. the past, the present as well as the future, are so totally emancipated that 'ignorance' has absolutely no place. In fact, that state of enlightenment does not take any description as Ātman, Brahman etc. also, so where is the question of any ignorance to enter it? II 60 II

Where no lamp is lit, how can you snuff it out? Or can you claim to avoid the shade of a tree which has not even sprouted? No, because what does not exist, cannot be wiped out either. II 61 II

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Can we apply sandal paste to a body which hasn't been born also? Can we apply polish to a non-existing mirror? II 62 II

Or, if the milk is still in the udder of the cow, how can you try to skim it and take out the cream from it? II 63 II

In the same way, though we are the final Truth, still, in our purest state we don't even have a feeling of 'I am This', I am Ātman. So, where not even the feeling of 'Ātman'-ness is allowed to enter and spoil its utmost purity, how can you imagine that your ignorance will be allowed any entry, in that 'space'-less space of our Pure Being? II 64 II

Therefore, at no stage could we prove that ignorance exists, so why go on disproving it also? II 65 II

Owi 66 to 84

Ātman is so 'featureless', that He can never be described as 'like this' or 'like that'; and still, He is 'Existence' Himself. So, there is no question of His ever being absent. Such being the state of Ātman –the ever existing, omniscient, omnipresent Ātman – where will there be any place for ignorance, if it comes in front of this all-knowing, self-referral Ātman? That ignorance will, in fact, get totally burnt or destroyed by His effulgence. Just as the darkest night also, in one moment gets converted into a day, by the appearance of the sun, so also, ignorance cannot exist even for a moment in front of our ever-existing, ever-shining Ātman.

And yet, if you want to continue describing your so-called ignorance, and sing ballads of its bravery, Dnyānadev says, "I will supply you with a lot more similes and analogies; come on!" II 66 II

Just as it is meaningless to say (i) that, a 'non-existing' earthen jar broke into millions of particles of earth; or (ii) that you killed 'death' using all killing devices; or (iii) that 'sleep' went to sleep; or (iv) that unconsciousness fell unconscious; or (v) that darkness went and fell into a dark well; or (vi) that 'absence' became absent and got embarrassed; or (vii) that vacuum in the plantain-tree became vacant and broke down; or (viii) that someone already dead was poisoned; or (ix) that a dumb man's mouth was shut; or (x) that unwritten letters were wiped out. II 67 to 70 II

Just as all these 10 things are meaningless, so also, imagining ignorance to exist in the ever-shining, all-pervading Ātman even for a minute, and trying to rule over It, is absolutely meaningless. Ignorance never was existing, and now, after one has travelled back into one's glorious Existence, one can all the more say that, if at all you give existence to ignorance, then please call it 'Wisdom' and not ignorance! Please, I beg of you. II 71 II

Dnyānadev's word-power is in full flow now. He says:– Can a barren woman produce a baby? Can roasted seeds get sprouts? Can the sun ever meet 'darkness'? II 72 II

In the same way, in our own nature i.e. in the all-knowing Wisdom of Ātman, howsoever you may search, you can never come across something called ignorance. II 73 II

If we stir up milk in order to get hold of the cream, in fact, the stirring will make the cream disappear. Your search for ignorance is futile like this. II 74 II

If you wake up from sleep and start searching how to get hold of sleep, will you be able to get sleep or will your search, in fact, destroy your sleep, and also your hope to get hold of it? II 75 II

So, what is this craze of yours to search for, and prove a thing called ignorance? Because, the fun of it is that, if you don't presume that it is there, you

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cannot give it existence, and so it is 'naught'. And, if you search for your ignorance in the light of 'Consciousness', that light itself will destroy it, if at all it was there, like the lingering darkness. II 76 II

So either way, ignorance gets no area to reside in us because, we are ablaze with Wisdom. II 77 II

At any time, ignorance, as covering Ātman, or as latently residing in Ātman, or otherwise,–can we ever expect it to be seen by our 'eyes of understanding'? Because, doesn't 'understanding' itself mean something opposite to ignorance? II 78 II

Our discrimination is such a faculty, which cannot be washed off by ignorance. The 'means of knowledge' have never heard of ignorance, even in their dreams. They are after all, means of 'knowledge', not of 'ignorance', mind you! So, on the whole, whoever tries to prove the existence of ignorance, loses all enthusiasm and has to keep mum. II 79 II

'So, if at all you try to find a way to reach ignorance, it will be of what sort? May your God help you to answer this, because, your effort is of the following sort, according to me' - says Dnyānadev II 80 II

(i) It will be like the beautification of the sky, using the total darkness of the no-moon night; or it will be like erecting a pandal with pillars and posts of a rabbit's horns; II 81 II (ii) or, it will be like garlanding the child of a barren woman with 'flowers of the sky' – (आकाशपुष्प). In short, such unlikely things Dnyānadev is bringing in, to compare the fruitless effort to prove the existence of ignorance. II 82 II (iii) Any such effort is like bringing Ghee made of a turtle's milk, and pouring that Ghee in the immeasurable cup of the 'sky'.(O, what wonderful analogies Dnyānadev is putting in, to disprove the fantasy of Avidyā!) II 83 II

Now, how many times, and putting forth how many analogies, should I convince you that ignorance is a non-existent thing? So, please stop arguing in favour of it. II 84 II

Owis 85 to 102

Therefore the letters 'A-dnyān' are entirely suggesting that no one knows anything about ignorance, and yet, you may put forth one more argument in favour of its existence, like this: – A ('अ') means absence and 'Dnyān' ('ज्ञान') means knowledge.(Thus the word 'Adnyān' ('अज्ञान') itself is suggesting that no one knows anything about its existence.) II 85 II Parabrahman does not know any duality, so It cannot 'see' anyone else, and It does not also ever become the 'seer' of Itself. II 86 II Yet, it is also a fact, that It spreads a whole universe in front of Itself, and takes upon Itself the role of the 'seer' of the universe. That is the real marvel about Truth or Parabrahman. II 87 II

Yet, the questioner may argue – "Where, Parabrahman does not even take upon Itself to say 'I' am this, how does It allow so much to be 'seen', and thus allow Itself to be the 'seer' of it all?" II 88 II If there was no ignorance, how could all this have happened? So, one may thus argue that though there is no 'thing' to be shown as ignorance, all this 'seen' universe must have been caused by some sort of ignorance. II 89 II Though there is one moon in the sky, but when someone says he is seeing two moons, we have to infer that there is some defect in his eye. II 90 II Or, when trees are looking green but are not being supplied with any water, then we have to infer that their roots are getting enough water from under the ground. II91II

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Similarly, when Ātman is spreading in the form of the world and is the 'seer' of it all, we have to infer that the world must be the effect of some ignorance. II 92 II This is the argument of the questioner – and to support this, he says :– When we wake up, 'sleep' cannot be caught hold of, and when we are fast asleep, at that moment we don't know anything. But we can remember our dream, and can infer that there must have been a state called 'sleep'. II 93 II Similarly, when Ātman is the only pure and existing Truth, how does It multiply into a very vast and varied world? So we have to conclude that there must be some ignorance – covering our one-ness and projecting this 'many'-ness. Such argument can be put forth in favour of ignorance. But (Dnyānadev says) let us answer it now. II94II

Before we take up that answer (given by Dnyānadev), we have to remind ourselves that in spiritual journey, there are higher and higher stages, and at each stage your perception gets more vast and brighter. In the beginning of the journey, if we are somehow fed up with the ways of the world, and are eager to know whether there is any lasting Truth and a sorrow-less existence, we meet enlightened people or read their sayings, and try to know about spirituality in general. At that stage, our perception of ourselves and about the world is of one type; and mostly, different from what the wise men feel. If we pursue the enquiry seriously and develop all the required qualities of mind, and also give to ourselves a proper lifestyle which is conducive to our inner progress, then we start climbing higher on the path; and sooner or later, a moment comes in our life, when we get to meet the Sadguru.

Thus there are various stages of spiritual journey. But what Dnyānadev is discussing here, is all that a totally enlightened person feels about the universe, about himself and about Avidyā – i.e. whether it exists, whether the world that is seen by Ātman is made up of ignorance or is full of brilliance of wisdom etc. So, the reader has to remember that, this is the perception of the enlightened soul (of Dnyānadev's stature) – which is discussed at great length, in this chapter.

So now, here is the actual answer to the earlier objection that, the world is born of ignorance.

Dnyānadev says:– My friend, this universe which you mentioned as the 'seen' object, if you think it is made up of ignorance, may I tell you that it contains fantastic degrees of knowledge and wisdom! If, according to you this is ignorance, then it is like calling 'day-light' with the word 'darkness'. II 95 II

The world has received glowing objects like the 'moon' from this Ātman, but, by calling them as products of 'ignorance', you are blaming Him to be the creator of collyrium - (काजळ -'soot'). II 96 II

If water can do the work of fire, only then we can call this world to be born of ignorance. II 97 II

The moon is rich with all her sixteen phases on the full moon night, and if you can show that such a full moon will create total darkness, then perhaps we will believe that this world of brilliant objects and tremendous wisdom is created out of ignorance. II 98 II

If you say, by milking breasts which are filled with poison, we can get nectar, it is totally absurd, and so, you have to accept that whatever it secretes is poison and not the opposite of it. So also, if the world had been the product of ignorance, its each object would have shown the characteristics of ignorance. But actually we find that, they all are full of great wisdom. II 99 II

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My friend, I am telling you that calling the world as filled with ignorance is just the opposite of the actual fact, which is that the world is a product of wisdom. All over, you will find it filled with tremendous intelligence in every object of nature and in every movement of the universe. There, if you bring the flood of words which indicate ignorance, I wonder what I should say here. II100 II

If such marvellous world is rated by you as made up of 'ignorance', how do you define knowledge? Let me know! And don't you know that this Ātman does not even know what ignorance is? How do you expect He will create such ignorant world? II101II

In fact, the Ātman does not at all 'become' anything; then how can He become ignorance, and make the world a product of ignorance? He is so far away from all words, and all matter, that He does not know any duality or, any means of knowledge born of duality, to express Himself as 'I am This'. In fact, all those means of knowledge swear by a zero, a 'vacuum', if they are forced to describe Him. (Here ends the answer given to the objection raised in owis 89 to 94) II103 II

Owi 103 to 107

'Ātman' cannot even be referred to as 'He',or 'He is', because, He does not allow Himself to be 'felt' by any kind of movement. But that does not mean that He is 'not' or He is non-existent. Just as you cannot mention Him as 'He is', He also does not tolerate to be referred to as "no, He is not." II103 II

This is so, because He exists beyond all other things, so He does not need any support whatsoever to make Him exist, and He is such an ocean of Wisdom that Wisdom is His very nature. So, no outer means are required to 'know' Him. He is self-effulgent. So, where and when can He be lost to Himself, and so, what is the need to find Him? II104 II

Dnyāneshwar, very poetically praises Him (i.e. the Ātman).

The 'Ātmadev' is so tolerant that whatever false accusations are made against Him, He quietly bears them. So also, whatever special complements are given to Him, He will never even look at them. There are millions of different opinions as to what should be called 'Ātman' i.e. our soul – the very basis of our existence; and most of them are refutable arguments, but He (or 'Truth') never goes and argues for or against them. Because, whatever happens, He, Himself is the foundation for them all to exist and subsist.

Whatever pictures you paint on a wall – good or bad, the wall has to bear them all because, on that very surface those pictures can exist. And as long as somebody takes all those arguments about Ātman as real, and goes on with his life on the basis of those, who can convince him? Even Ātman Himself cannot correct him if his understanding is wrong – as to what is the nature of Ātman or Truth. Everyone has that Lord Shiva or Truth residing in his heart, but to know Him correctly is difficult, and whatever arguments – good or bad, are put, they all have to be swallowed silently by the Lord. The only way to 'realize' Him is to drop all that He is not. II105 II

When we sleep, there is Truth residing in us which is silently awake, because, when our sleep is over, we say "I was sleeping very peacefully"– so our going to sleep and coming out of it, and our actual enjoyment of those peaceful hours,– all this, 'somebody' is watching, and that 'somebody' is the Ātman. But if He knows all this, can He see Himself and describe what He is? Then the answer is No. Though He is omniscient, He cannot look at Himself as a 'seer' because,

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nothing – no power of His, can ever reduce Him to the status of a 'seen object'. II106 II

We know that whatever is born on the earth, the 'Veda's know about it. They cover complete knowledge of the universe, but they cannot, in specific words, describe what 'Ātman' is. They cannot name Him at all. Thus, Ātman or Truth is beyond the words, even of the 'Veda's. II 107 II

Owi 108 to 115

The sun can bring everything to light. But he is unable to show us 'Ātman'. Space can include everything in its scope. But Ātman is such that He includes space itself in His embrace. II108 II

This body is a bunch of bones, and we say I am this body. But the 'me'-ness which identifies with the body, (and so, calls himself the 'person' living in the body), is entirely dropped (i.e. never accepted) by Ātman. You can either be the 'me' or the Ātman – not both. II 109 II

Our intellect can know everything and can, (if you use it properly), determine the nature of every object. But it can never determine what Ātman is. Our mind can think of hundreds of pros and cons about the various objects; but Ātman is such that neither the mind can reach Him, nor put any argument for or against it. II110II Our sense organs are so lured by all their relevant objects, that they will do anything– even get 'hurt' to reach out to their objects, but they can never perceive the beauty and sweetness of our original Self i.e. the Ātman. II 111II

This is so, because, all our intellect, mind and senses are always hungry and thirsty about their relevant objects, and howsoever you supply them with their favourite things, their hunger is never satisfied, their thirst is never satiated. Ātman, on the other hand, says 'no' to everything – to all means of knowledge, to all words and descriptions; and, since He Himself is Bliss, what will He need to satisfy Himself? So, by saying 'no' 'no' to all, His stomach is full. Without asking for, and without eating anything, He is always happy and full. Then, how can His Blissful nature be understood through any one of those viz. intellect, mind and senses, – who themselves are hankering after the things of the world? II 112 II

Ātman is never known through the trio of the 'knower-known and knowing', and, though He is Self- evident, that does not make Him an object of knowing even to Himself. Speech can never taste Him as- 'this' is He. II113 II

What more do I say? Says Dnyānadev. So, suffice it to say, that bringing the whole flock of all the millions of names and forms, if at all Avidyā (who is the mother of this illusory multiplicity), comes forward to catch Ātman in her trap, she (Avidyā) 'herself' will start trembling with fear, and run away along with 'her' battalion of names and forms. (Here, Dnyānadev has beautifully personified Avidyā). II114 II

Thus, when Ātman Himself does not feel 'hungry' about looking at His Own face, what about others being allowed to look at Him and to know Him in any way? In short, neither Ātman Himself, nor any means of knowledge can make Him the 'seen' object or 'known' object. II115 II

Owi 116 to 119

There is a kind of string-puzzle. If you are asked to put a stick 'into' it, it appears to ensnare the stick. But, if the string is pulled, the stick is totally "outside" the puzzle, and the whole thing makes us wonder how the stick remains out. Our any effort to know and define the Ātman is equally futile like this string-puzzle. II116 II

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If you measure your own shadow from foot to head, and then decide to jump over it, you can never succeed in doing so, because, every time the shadow will be ahead of you. In fact, that will amount to insanity on your part! ll117 ll

Similarly, howsoever you may bang your head or do any effort, to conclude about the nature of Ātman, you will never get hold of any proper definition of Ātman. ll118 ll

What more can be said? Words can in no way spread their network on Ātman, and so, a lot of reasoning and so-called intellectual conclusions, unnecessarily have their own kingdom, whose seeds are in the failure of words to explain Ātman. (If the seeds consist of failure, how can they bear any fruits of fulfilment?) ll119 ll

Owi 120 to 130

Owi120 states 2 things :– (i) the situation, when Ātmadev first loses His awareness that He Himself is immense Presence and Bliss. That is suggested by the word 'अचक्षुपण आंधळे'-the state of eyeless-ness (metaphorically), i.e. when the 'eye' of awareness is lost, and one cannot feel one's 'immensely vast and joyous' state of omniscience; (ii) but Dnyānadev says, 'If you get the full strength of awareness about your pure Shiva state, then that blindness – i.e. the state of non-knowing – vanishes, and you regain your pure awareness as to what you really are'; – that means, you are back with your bright 'eye-sight' (called self-knowledge or realization of Truth.) ll120 ll

In the NON-DUAL Truth, nothing is happening outside of the Self; because, there is nothing other than the Self. Hence, owi 120 suggested that if the Ātman (Self) somehow deprives Himself of the Wisdom as to what He is, He starts living in all kinds of dualities. But all the arguments, reasoning and perceptions through intellect, mind or senses, which are all part of the world of duality, cannot help you to regain your non-dual awareness of your Self. But, if, by the grace of Guru and your own urge to search Truth, you regain your 'eye-sight' of awareness, then you stop treating yourself as the 'seer' of everything that is seen, and you also stop seeing Truth as an object. If that 'seer'-ness' is dropped, you stop searching the Truth as an 'object', and then Truth having been relieved of both the 'seer'-ness and the 'seen'-ness, what happens is that – with the ending of that duality, 'one'-ness also loses importance, and so, the remaining non-dual Truth is beyond all 'counting' as one, two, three or more. ll121, 122 ll

So, the journey from no-awareness to total non-duality, though, is quite full of hurdles and difficulties, once all those are pushed aside, you enter the kingdom of divine light, where the first step is to know one's Real Self as the source of all creation. This flash having occurred, that light spreads all over, and you feel that the whole universe is over-flowing with the glow of Self-realization. ll123 ll

Then, even if outwardly there is the universe and there are you, you two are not separate, but both are the same light of consciousness, both are the seeing power itself: – not 'you' the 'seer' and the universe the 'seen', but both are the 'seeing' i.e. the Consciousness – the Pure Light of Bliss and Wisdom having taken the form of the 'universe' and 'you', both. So even if 'you' are removed, or the 'universe' is removed, underneath you will find only Pure Truth, Bliss and Wisdom per se. ll124 ll

As stated in the first chapter, Shiva Himself – to enjoy His beauty and love,– expanded His powers in the form of the universe, and though, outwardly you may call it 'the seen world', actually it is Shiva's consciousness that has expanded to

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such an extent that it is Shiva all over, feeling Himself. So, He needs no duality as 'the seer and the seen' to feel Himself. If He Himself is the Consciousness – the seeing power, and if non-dually, the 'seeing' and the 'enjoying' is continuously going on, why will He need the mirror and the reflections to see Himself, as we need in our world? Is not that process of ours extremely stale and second-hand? There is no freshness, as there is, in His experiencing Himself absolutely, non-dually and enjoying Himself from moment to moment. II125 II

Shiva expands in the form of the universe, and yet does not lose His oneness inspite of His extended form. Thus, though there is multiplicity, every minute the world shows Him brand-new scenes and thus, every minute a new cloth of beautiful experiences is draped by Shiva's 'eyes', to enjoy His own new appearances – says Dnyānadev in his metaphoric style. Such is Shiva's generosity to Himself that, there is no limit to the extent to which He can spread His powers, change forms and see Himself in ever-new appearances. II126 II

At the next moment, He throws off the earlier minute's drapery, considering it to be worn out, and shifts to a new appearance.This frolic goes on and still, Shiva's one-ness never gets damaged. If we get identified with our mind and start feeling ourselves to be "I am so and so", then you miss out this Shiva dimension, and its 'many-ness' in One-ness. But, even remaining in this human body, if you don't lose contact with your own Shiva state, then the multiplicity of the world will not lure you, and, as an 'unattached seer', you too can enjoy the whole frolic. So, it all depends on your awareness – whether you get reduced to a 'person' of the human world or can stay on in your Shiva Consciousness – at any cost, and in any circumstance. II128 II

Thus, the whole universe is just God's frolic, and is like only a 'point' on the whole circumference of His Existence, just an enjoyable game, but not at all disturbing or damaging His pure Being-ness and formless-ness. He need not rely on the world for His joy and yet He goes on creating myriads of globes and allows Himself to be called their Lord. II129 II

In relation to the universe, He is labelled as omniscient, omnipotent and omnipresent. But basically that does not add anything to His pure simple state of Existence, Consciousness and Bliss; and He never is taken away from His abode of pure 'Is'-ness, because nothing else exists apart from Him. Poetically Dnyānadev says, "Shiva does not have to knock at anyone's house to expand as the universe. It all takes place in a very minute area in His limitlessly vast and all-one Existence." II130 II

Owi 131 to 149

So basically, the 'seer' Shiva comes to meet Himself in the form of the 'seen' world. All this is worth discussing for the well-being of us humans, who have not yet realized their original Shiva State. Language and speech have thus to be used by enlightened souls like Dnyānadev, because, that 'other dimension' has to be made known to us: – the dimension of 'Dnyān' as opposed to our state of 'Adnyān'. Though 'Adnyān' is temporary and does not actually even touch our Shiva state, yet, as long as that cloud – though from a distance – blurs our vision, we look the same universe with a different perspective.

For the Lord, He Himself is the creator of those scenes, and yet never loses His one-ness. For the enlightened soul, his light of awareness is constant and so, he too is always in contact with his Shiva state; and yet he can operate through this very human body, as long as life goes on. There also, his 'Dnyān' enables him to

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perceive everything in total one-ness of his own existence. So, that is the reality for God and for the realized souls – that the whole universe, though 'seen', is only the Consciousness and Bliss, swallowing all so-called 'knowledge' as well as ignorance, and spreading all over as one light of Consciousness. Though you may call the universe as the 'seen', it is only our Shiva state; and it wants to be 'seen' by Shiva Himself, totally and non-dually. II131 II

In that process, the momentary 'enjoyer' takes part in enjoying the 'seen' world, but, if at that juncture, he gets caught in the idea 'I am the enjoyer', 'I am happy' then, the fate of the Jeeva as 'me so and so' would begin. But in full awareness, nothing of that sort would happen. Outwardly in an enlightened man's life, you may feel there are happenings: good or bad, joy or sorrow; but in his Being, every moment, only waves of Pure happiness will rise and break, to rise again. II132 II

Therefore in such process of 'Pure Joy enjoying Itself ', though some giving and taking happens, it does not break the 'thread' of non-duality, just as, when we look in the mirror, we see our own face; so there is no duality, but our joy enhances. II133 II

This point Dnyānadev expounds by giving quite a few examples. (owi 134 to 146):-

This giving or taking is with no gain and no loss, just as a horse in his waking state also stands up, and even when he is sleeping, he is in the same standing posture.II134 II Water, when it forms ripples is nothing but water; and when it is calm also, there is nothing but water. Similarly, the Shiva state remains the same, whether with an expanded form of the universe or without it too. II135II When fire wears the garland of flames, is it anything else but fire? II136 II The sun is encircled by millions of rays. But is there anyone else apart from the Sun? II137 II It is the same with the moon. Even if her light increases day by day, is there any disturbance in her aloneness? II138II A lotus with a hundred or even thousand petals is still one lotus only. II139 II There was a king called Sahasrārjun, who had a thousand arms. But do we count him as the 1001st i.e. as 'one' more than those 1000? II140 II On a loom, a number of strands are interwoven, but all of that contains only cotton threads, nothing else. II141 II Millions of words are constantly flowing out and gathering in our speech, but all that means only 'speech' and nothing else. II142 II Similarly, whatever number of objects together make up the universe, it is all an expansion of the Consciousness and Joy of our own Self, the Ātman (or Shiva or Truth) and nothing else. II143 II A huge slab of jaggery does not break into thousand 'jaggeries' or into any 'other things'. All those broken pieces too are one material only, called 'Jaggery'. II144 II

Dnyānadev says, "from all these examples – now you must have realized fully, that even if the Lord is called the 'seer' of all this, and even if He shows Himself in all these myriad forms, there is absolutely no 'many'-ness in Him." II145II

The whole universe is full with thousands of forms of various sizes, shapes, colours and potentials, and yet they all are only Ātman having appeared through them. II146 II

In multi-coloured garments, we see a variety of colours and designs but all together they are only threads. II147II

Dnyānadev is using all his literary strength to make us realize, that if you want to see the Truth behind the emergence of the universe, look at it in such a way that once and for all, you see that there is no other element in any particle of the universe, except Truth. He says, (a) if you could see the whole world without

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even unlocking your eyelids, or (b) without breaking the seed of the banyan tree if you could allow the banyan tree to grow, that is, with your clear consciousness and focused attention – wherever you are, if you could look at Truth and feel It as totally One, in all the multiplicity of the universe, then, I (Dnyānadev) can say, only That is the way, in which I can compare your vision of non-duality with (a) and (b). Now there is nothing more to say about this.

In short, Dnyānadev says, "If at all you feel that the universe is nothing but Truth, then you have the correct vision, and it is as if you have grown the banyan tree even without breaking the original seed. But, if you have a feeling that the universe contains thousands of 'things' made up of 'matter', and each one is separate and you too are a separate entity living 'in' that world, not only at the body level but also psychologically, then the whole vision is twisted and then you have to correct it. And to make it straight, there is no 'method', but with a very quiet mind and putting aside all the 'stuff' of psychological 'thought' that you have piled up in your mind, you have to LISTEN to the GURU. Surrender to the Guru who Himself is Truth, and, allow the 'me' and its subjective world to suspend. That's it. That will be like seeing the universe even without opening the screen of your eyelids. 'Being a good disciple' automatically corrects your vision. And, whatever is said here, just 'LIVE IT', – to be a true disciple". II148, 149 II

Then, even without breaking the seed, the full banyan tree can manifest!

Owi 150 to 165

And when Ātman decides that He no more wants to watch His own multiple manifestation, then going by that wish, He equally easily makes His own 'Being' Itself as His bed, and, (as though) goes to sleep. Just as after a toddler baby plays and plays, till she is tired, and then very easily lies down, and so profoundly sleeps, that you feel she equally needs that rest too. In sleep, we have to drop every object, every particle of the waking state from our consciousness, and then only, we can get sound sleep. The Lord, in the same way, forgets all that had kept Him busy enjoying; and hence, His withdrawal into Himself is called 'going to sleep', even in ancient scriptures. II150 II

Just as, when we close our eyes we withdraw all our vision into ourselves, and then, the eyesight enters our own being and stays there; II151 II or, when the moon has not risen, the ocean is full (but not in high tide), so it remains in itself with all its treasure of waters. Or, a tortoise withdraws its feet into its own body; II152 II on the no-moon night, we cannot see moon. But the moon very much exists; so poetically yogis refer to it as the moon's 17th phase, in which state, the moon (as though) enters and hides in its own being. II153 II

All these examples are given to substantiate and make vivid the fact about Lord Shiva, who, at the time of deluge, withdraws the whole universe; and since He is also the maker as well as the enjoyer of it all, it is as though His victory over the 'seen' world, and so, He is known to be ALL and ONE too. (While the world was seen also, He was alone, but that time He was wearing the tag of being the 'seer and enjoyer'). II154 II

So, we can now understand that since everything is Shiva, then who is the 'seer' and who is the 'seen'? And, when you are not 'seeing' anything, that state of consciousness is called Yoga-Nidra of the Lord. But that 'sleep' is not like our ordinary sleep. Because, in our normal sleep we lose contact with the seen world, and in our waking state we take up on ourselves the role only of the seer and make the universe-as the 'seen'. Thus, we create a duality between us and the universe.

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But the Lord, in no state, creates duality; and, in the Yoga-Nidra, though He may wind up the 'sheet' of the universe, His omniscient state is not at all lost. II155 II

So, His wish is the only factor which sometimes He uses to enjoy His expansion. II156 II

And again, this whole process of creation of the 'seen' and then Shiva being the seer is beginning-less. Nobody can be said to have 'started' it at any particular point of time. II157 II

Can we say that (i) the sky started relating to space at a 'particular time', or (ii) wind and movement got related to each other at some particular 'point of time' or, (iii) that heat and fire have to be brought together? No! We have to admit that all the pairs in (i), (ii) & (iii) are related to each other, without any beginning as such. II158 II

So, at the most, we can say that the Lord at some point of time expresses His Self-Love as the universe, and, at that time He 'sees' His own Love as the 'seen universe'; and when He winds it up, He sees the 'absence' (of the universe) as the 'seen'. So, all the time the 'true seeing' in Him is there, with its full glory. II159 II

And so, when the whole question of the world existing or non-existing is totally set aside, then, He is in Himself, yet fully self-effulgent, and sees His 'that' state also, with equal joy. II160 II

Camphor is absolutely white as the moonlight, but it is its original colour and nobody has painted it white. In the same way, the Lord is never not-knowing (never ignorant) and He does not have to prove his knowingness by creating the universe. II161 II In any and every state, the Lord is seeing Himself only, and that seeing power, that all-knowing self-effulgence is his original and beginning-less feature. II162 II In all these owis, Dnyānadev is constantly expounding the Self-effulgence of Ātman, and is saying that the 'creation' is nothing but an expansion of His Wisdom and Bliss, so, if at all at any time the world is, it is the emblem of the Lord's omniscience, and so, cannot be called the product of 'Avidyā' (ignorance). II163 II

Or, when a person presses his eye, then an effulgent star-like light shines in the eye II164II In the same way, when the Lord looks at Himself totally as 'Wisdom knowing Itself', or, 'Bliss enjoying Itself', there is nothing to be surprised about; and you need not say that He projects something different from what He is; because, He is always the indivisible non-dual, whole Truth. II165 II

Owi 166 to 171

A gem shines beautifully, but does anyone wrap the gem in the blanket of its sparkle, or is it that its original glow itself stays on and shines? Similarly, does gold borrow its 'gold-ness' from outside, or is it its original status? II166 II Does sandalwood drape itself in fragrance? And does ambrosia serve food to itself? Or does jaggery taste its own taste? II167 II or, is white complexion of camphor applied on it, layer by layer? Or, is fire heated to make it warm? II168 II A creeper winds its body around itself and as though creates a small abode for itself; but does it really create a house? II169 II

All these examples show that though outwardly things look as if there is a duality in them, they are really one undivided whole. The gem and its glow, gold and its 'gold-ness', sandalwood and its fragrance, ambrosia and its tastiness and nourishing quality, jaggery and its sweetness . . . etc.!! So also, when a lamp is lit, it spreads light everywhere. Earlier you could have said that light is different from the lamp, or that, they are two different things. But once lit, the lamp and the light are one and the same. So also, 'Shiva' is the ocean – knowing Himself; and, an

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enlightened man's consciousness and also the whole universe, – both these are the waves rising on that ocean. II 170 II

'Let me see myself' – this decision is not at all necessary for the Self-knowing Truth. It very naturally knows Itself, like all the earlier examples (camphor being naturally white, fire naturally being full of heat etc.).II171 II

Owi 172 to 184

In this way, though outwardly, in Shiva you feel there are two entities, the seer Shiva and the seen universe, yet, He Himself is the One and the All. The moon is always full of light, so she knows no darkness. But when we see the moon in the night, we feel the total contrast between the dark sky and the bright moon. Similarly, if we can ever remain in our Shiva state, we will never feel any duality, any stress, or any other fragmentary appearances. We can then remain in the indivisible, whole Truth – like the moon in the ever-bright existence (never knowing darkness). It all depends on us – whether we want to remain completely in Truth, or, get identified with our conditioned empirical 'me', with all its limitations and projections. II172 II

So, as long as we stay in our Shiva state of consciousness, though we expand as universe, or wind it up and remain totally our formless, pure 'Being', all that is equally natural, because, the entire frolic is of Shiva enjoying Himself i.e. it is only a movement of Self Love. II173 II

Even in our lives, though, for a while the seer and the seen may appear to be two, still, as long as we have not lost our freedom to remain as 'the One Indivisible whole Truth', all the time the 'two' (the seer and the seen) are 'one' only – the 'seer' constantly swallowing the 'seen'! But actually, Shiva Himself is enjoying as two and again swallowing the outward 'seen'-ness of His – that is the frolic going on. So, ever and always nothing called 'duality' has happened. It is for us to ever maintain our awareness about our Shiva state. The moment you lose contact, you treat yourself as the 'me' and the world becomes something outside of you, and then you feel you are the fragmented one – running after the things of the world. But even during that unaware state, no 'real' duality is created, just as the rope is never converted into a snake. Only we misconceive it, so, it is our projection completely imagined. II174 II

Whether the wave enters the sea and vanishes, or whether the sea swallows the wave – where does it matter? Because, that whole 'Leela' (frolic) is about water playing with water itself. So, the sum and substance both, of the 'wave' and of the 'ocean', is water. Similarly, Pure Wisdom, Bliss and Existence are there, whether you remain for some time as seer and seen, or allow them to merge into each other. II175 II

Now Dnyānadev, (for about past 50 owis) is continuously describing that state of consciousness when one has realized, not only that he is Shiva, but that he never had any 'actual ignorance' about his Shiva state. Each one of us has a different stage of spiritual evolution, and so, the purity of each one's consciousness differs. Just as the reflection in a mirror has a different clarity according to the quality of the mirror, so also, your spiritual experiences are of a higher quality when your consciousness becomes purer and purer. And, the highest point is reached when you actually and constantly experience that you had no ignorance about your Shiva state at any time in the past, present and future. This is called 'Trikāl-nivrutti' of ignorance. And Dnyānadev is explaining that state, owi after owi!

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(So now continuing from owi 175):– Shiva may any time create the universe (the 'seen') and enjoy it as the seer, and at any time He may withdraw it, and embrace His aloneness to remain completely silent, formless and featureless. So, now if the seeker is enlightened and has completely got rid of the shadow of all wrong notions, then this is His state of consciousness – absolutely pure, indivisible, whole and ALL ONE. II176 II

When camphor enters fire, it also means that fire swallows the camphor. So, both the things are one and the same. Fire also extinguishes and camphor also disappears in the end. II177 II Then what remains is only a zero. That zero you show either with a circle or a dot, and then you wipe that sign of zero also. The same thing happens here also, when the Lord refuses to be the 'enjoyer' of the 'universe as the enjoyed', and nothing remains as 'this (seer) or that (seen)'. Only pure 'Is'-ness remains. II178 II

Or, if you try to wrestle with your reflection in water, what will happen? That action of yours will not only take away your reflection, but that wresting also has no meaning anymore. II179 II

The basic idea is, whatever 'two'-ness is seen as the 'enjoyer' and the 'enjoyed', is also so tentative that, if their support – on which they have started their interplay, is removed, the whole thing disappears. The Shiva is the support of it all, and as long as He wishes to continue His frolic, the wave of joy gets born out of joy, and again ends up in the ocean of joy. And when the total awareness of your Shiva state is always resplendent, there is no parting with joy, even with the duo of the seer and the seen appearing or disappearing. II180 II

In deluge, all oceans of the eastern side as well as of the western get mingled into each other, and then what remains is only water. So, 'before deluge separate oceans and during deluge only water' – this play is constantly going on. II181 II

To understand this, we have to think in terms of the universal time sense, and not our human time scale. Then you will realize that such universes being created, Shiva being their enjoyer and the actual enjoyment, these trinities are emerging and merging back in every 'minute' of the universal time-clock. How much can we humans reach up to that scale, imagine it, and keep any records or discuss those grand happenings in the Shiva consciousness?

Dnyānadev wants to convey to us that beyond our human time sense, there is that immense happening of universes coming into existence and disappearing, and if you can come out of the human psyche and its limited existence, and stop your psychological time-clock, you can enter the timeless present where, your consciousness becomes universal. Then you don't have to imagine or intellectually guess how those things must be happening, but you can literally 'live' that universality in which the marvellous interplay actually takes place in you, i.e. the momentary appearance of the seer and the seen, again their vanishing into nothingness, and the countless emergence and merging back of things. There, all the 'material' feel of the world which we get through our limited sensory power, does not touch us at all; and our consciousness can remain far beyond this human existence, where these marvellous happenings are taking place. And, they are very easily happening like the opening and closing of our eyelids. II182 II

In that enormous interplay, Shiva neither totally swallows His 'seer'-ness and the 'seen'-ness of the universe, and so, His insistence is neither to bring back His formless, 'universe-less' existence, nor to continue with it. With that or without that,

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He always is – just as with our eyes open or eyes closed, our eyesight is always there! II183 II

But there is a funny contradiction. In our world, when we open the eyes we see the world around, so the world is seen and we are the seer. But in the Shiva state of consciousness, when our inner eyesight is turned inward, then we are the true seer i.e. the Shiva. If we have the urge to remain in the Truth, first we have to have this inwardness which can constantly keep us in touch with Shiva, and that itself Dnyānadev calls 'closing the eyelids', i.e. getting rid of our 'outward-ness' born of our psychologically projected 'me'-ness. And then all over, you remain in Shiva. So, the question is not of closing our physical eyelids but of closing the 'outward-ness' of the personalized 'me and mine'-structure and its being lured by the concepts of the human world. If that attitude is given a free entry into your psyche, then you are finished as far as your 'remaining in the Shiva dimension' is concerned. That's what Dnyānadev is conveying. II184 II

Owis 185-202

Now, when the 'seer and the seen' manifestation is wound up by Truth, that state is pure 'yogic' state or 'samadhi', in which the individuated consciousness of the enlightened person is completely mingled in Truth or Shiva consciousness. This is such an indivisible 'whole' state, that even if the destined residue of his body is there, still he is constantly in his Samadhi, and in fact, the body also cannot be said to be facing 'destiny' as such. This is so because in no way he has to come to the 'I am the body' level at all. His inner One-ness with Truth is so immense, so complete that, even his body is taken care of by the Lord of the Universe (if we have to use some words). One cannot describe this in any words, so, with only one word 'Yogabhoomika' or 'yogic state', Dnyānadev sums it up. II185 II

Again, there are a few similes given to describe this 'borderline' state, where the enlightened one is in the body and yet constantly beyond.

(i) If you have seen a small ripple rising and falling and no next ripple rising – that state of water-surface can be compared a little with this. II186 II (ii) Or, when your sleep is over but the waking state has not yet taken charge of your consciousness, how would be your state of mind in that gap of two states? Try to compare it with the enlightened one's state of consciousness, where he is not required to be the 'seer' or 'seen', nor has he anything to do with his bodily destiny. There is a complete emptiness, full of timeless Pure Being, and an immense space in his mind, brain and body, and yet he is breathing, walking, and doing everything that we all do! II187 II

(iii) Or, the enlightened man's state of mind can be compared with the sky, from where the sun has set but the night has not yet taken over; II188II (iv) or, when your eyesight has left the earlier object seen but has not placed itself on any other. II189II (v) Or, if we have breathed out the earlier breath, but don't take in a new breath, that borderline state is somewhat comparable to that immense, timeless consciousness of the enlightened one. II190 II

When we enjoy an object through one sense organ, then a part of our mind reaches that object, but the remaining part of the mind is there to feel – 'I am enjoying that object'. But suppose all your five sense organs have reached out to their respective objects, and are enjoying those objects, then your whole mind is allotted to that five-fold activity, and so, no part of it is free to feel what it is enjoying. II191II This is the state of the enlightened one's consciousness where his 'seer'-

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ness, and the 'seen'-ness of the world, both are absent. It is the pure Existence, Bliss, and only self-effulgent Knowingness. II192II

Can we say that a mirror can see itself or cannot see itself? Is not the mirror meant for others, to see their face in it? II193 II

A man can look at his face or his back side also in the mirror, but without the mirror can we say that the face can look at itself? II194 II

If we take the example of the sun, his whole body is full of light but can we say that he can enjoy his own rising in the east or setting in the west? No sirs, he knows nothing about that. II195 II

Or again, can we say that juice can drink itself or can run away from that activity? (Dnyānadev is saying this, as if 'juice' is a person). No, we cannot expect either of these things from the juice, because it knows not that it is juice, and is tasty. II196 II

In the same way, the ever-effulgent Ātman – since He Himself is the whole 'seeingness', He cannot ever be the fragmented 'seer', 'non-seer' or the 'seen' – but He is all and yet one. He (Ātman) sees but not as the 'seer', i.e. with a 'doer-ship'. He is under, inside and around the universe, and yet beyond, because He is not an object, so He is not space-bound or time-bound. And you can at the most say that Ātman ever 'IS'! He cannot be the 'seer' or 'non-seer' because, once you – the seeker, are mingled in the Truth, you are pure Wisdom Itself, so nothing is unknown to you.

So what would you want to particularly 'see' as a 'seer', because, that particularization basically is the nature of a fragmented consciousness: – to want something and to enjoy something, separately as the 'enjoyer me - so and so'. But Truth is everything, and It is not ever 'personalised' as the 'seer' or 'particularised' as the 'seen'. And yet, just as an ocean is ocean, but after all, ocean itself shows up as 'waves' also; what or who else has taken the shape of waves? So, in that sense, waves can be there only when ocean itself takes that shape. But it also swallows them up; so also Shiva (Truth) can see Himself, can be in that shape of the 'seer', and yet a 'non-seer' (because of being non-personalized). And, He need not at all be particularised as 'seen' too. II197 II

Self-effulgence is the very nature of Ātman. It is the Pure Light which sees Itself and gives light to the whole universe without claiming to have done that. Therefore, all that does not amount to the 'seeing process' of our human world, where first we have a set of sense organs and a separate set of things to be 'seen', and a consciousness identifying itself as "I am so and so, and I am seeing a 'thing' through 'my' eyes" etc.etc. All that kind of seeing does not happen to the Ātman. He is always and forever beyond that idea, so, in that sense He is never the 'seer' at all, and so in that sense, no 'seeing' happens to Him. II198 II

If we say that 'not seeing' is His nature, that too is not true. Because, being self-effulgent, is He not constantly seeing Himself? That is why (i) He sees Himself constantly and (ii) whatever he sees is His own Self, because being non-dual, undivided whole Truth, there is nothing but Him. So seeing is only about Himself. II199 II

Seeing is always there and it is always about Himself, all other seeing being absent in Him. That 'other' seeing is 'non-seeing', which too resides in Him only. Thus, His (i) seeing Himself and His (ii) non-seeing about all else, these (i) and (ii) both reside in Him at one and the same time, and they being opposite to each other

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like plus and minus, they negate each other and vanish, and only His Self-effulgence remains. II 200 II

Ātman is the only real 'seeing' power, and He lends His powers to the senses, and also gives glory to various material bodies like the sun, the stars and the moon etc. But to look at Him, one has to entirely remove his own 'me'-ness and get mingled totally in Ātman only. Then we are able to see Him, know Him and enjoy Him because, then we see our True Self which is self illumining. And that alone is true seeing. But for this 'seeing' to happen, there has to be an absence of all duality and, all kinds of duality-born perceptions have to be silent. So in our empirical sense, you will be tempted to say that seeing Ātman is actually the absence of seeing. So, once you have entered the dimension of Truth and start living only in that dimension, the 'seeing' of that dimension is not at all comprehensible to this world's definitions of seeing and non-seeing. II 201 II

In this way, your own Self is really hiding Itself from your concept of seeing, as well as from your concept of non-seeing. And once you have left behind all the universes and their concepts, and enter the state of Ātman or Shiva, though you may say 'I have perceived Him', that seeing or perception being entirely non-dual, who has seen what? Because, there, all words, speeches, language and other expressions become so entirely non-operative, that you just ARE, in your own 'non-perceivably perceived' glory of Pure Existence and Self-Effulgence. II 202 II

Owi 203-220

Again, Dnyānadev puts it in another way: –

In the case of the self-effulgent Ātman (Truth), He is always seeing Himself, so, in that sense He is both – the seer as well as the seen. Again, He is the one who provides Is-ness (existence) to everything in the universe, so everything 'exists' because He is there. Therefore, whatever He perceives in that process, 'He, enjoying His own Self-Love' must take place; not because the perceived thing is there to give Him joy, but because He is Himself the source of Existence and Joy both. And, if He cannot offer His existence to anything, that thing won't come in front of Him at all. II 203 II

So, though we say 'He perceives the world', the Truth is that, because He Is, every other 'seen' object is! So whatever has manifested is basically He – i.e. His own Existence, Consciousness and Bliss. II 204 II

So, is the world real by itself? No. All that is just a picture and its canvass is Shiva. So how can we say that the picture was 'seen' 'by the canvass' if only the canvass is real? II 204 II

So my friends (says Dnyānadev), when you see your face in the mirror, is the real face of yours shifted into the mirror? Or is it all the time very much on your neck and shoulders? Then, what you felt in the mirror, i.e. the reflection – has it got any 'REAL' existence or is it only illusory? II 205 II

Another example: –

How does a dream arise? The person goes to sleep and somewhere in the deep sleep when a dream appears, the seer sees himself and a world around him, in that dream; but from where does that entire world come? Here, we have to say that all this scene of the dream is the projection of the dreamer. Then if we look into the world of the waking state, that world too is equally our own projection, and we feel it good or bad, pleasurable or otherwise, according to our conditioning.

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If we could experience the world as an expansion of our own Shiva State – we can feel each particular of it as Brahman; but if we go by our psychological conditionings, we don't perceive it as Brahman. Then is it not a dream-like situation, though we call it 'waking'? So there are two different levels of perception: – one, where we are in the Shiva state and the second, when we identify with our 'me' – the conditioned consciousness. When we realise what a mess our conditioning can create, and also how we are deprived of our immense joy, then perhaps we introspect about it all and try to observe things in their proper perspective. Then learning from a Sadguru and from scriptures, about our true nature and about the true nature of the universe, we realize that, what we were thinking to be real was only a dream. II 206 II

Suppose you see a dream in which you are being carried in a comfortable vehicle, does that mean you are 'REALLY' sitting in that vehicle? No. You are very much sleeping – lying in your bed; II207 II or, if you dream that a headless poor man is ruling over the kingdom, does that mean it is a fact? II208 II Once the 'sleep' is over the dreamer is very much lying in the bed as before; without the dream affecting him in any way. II 209 II If a person is thirsty and does not come across any mirage, he is going to remain thirsty, no doubt! But one who comes across a mirage – is he any less thirsty? Not at all! Similarly, there is nothing great even if you get something in a dream, because that does not add even a bit to the amount of joy of your waking state! II210 II If somebody says 'I am travelling with my shadow as my companion', then since that shadow is not at all a real person, his previous aloneness is as it is! II 211 II

Now after giving so many examples, Dnyānadev says in owi 212 onwards – when you see a dream, nothing actually happens, since it is all illusory. Similarly, howsoever Shiva may expand His powers and create a universe, actually there is no happening in Him. Though we may say that through the scene of the universe, He became the enjoyer of the scene, yet actually He saw only Himself, since there is never any other thing in his indivisible Whole Oneness. So, creating the whole paraphernalia, what did He achieve? Nothing! So, showing something 'manifested', Shiva showed Himself Nothing! In short, if we try to interpret His 'Shiva-Shakti-frolic' in our empirical terms, we can never come to a satisfactory answer. II 212 II

By showing the universe Shiva has shown Himself nothing apart from His own Self in every particle of the world. All this is so – because the world is also Himself i.e. Shiva. What does a seeker learn from this? Ans. (1) Howsoever may man, through thought-power, create the multiplicity of enjoyable objects the real joy is not through the trinity of the enjoyer-enjoyed and enjoyment. (2) But when man reaches Shiva consciousness and finds that, with the creation of the 'seen' no 'seer' is born, nor is there any addition to Shiva's existence, man's lust for things gets reduced. (3) Shiva creates the universe, enjoys it and dissolves it; but man, because of his consciousness getting entangled in his 'me'-ness and 'mine'-ness, reduces himself from his Shiva state to an ordinary, conditioned, fragmented human mind – full of desire, fear, anger, jealousy, comparison and loneliness.

So if a seeker studies all this science, it can help him to reach back to his Shiva state, but this can happen only if he realizes how important it is to come out of one's 'psychological' thought-process, which constantly creates a subjective world, a subjective screen to look at the reality which was originally created only for Self-Love. Man makes all that reality an object of his desire, possession, sensual enjoyment etc. and he, the human being, is then thrown into an entirely opposite

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direction, an opposite state of mind, which knows not the Self-effulgence, Self-love and the glory of the undivided Whole life of 'Shiva-Shakti-frolic'.

What is the actuality of this frolic state of Shiva? Owi 213 says – whatever is enjoyed as 'seen' by the 'seer' Shiva, He enjoys it without feeling absolutely any differentiation between Himself and the thing created, seen and enjoyed as such. When smaller quantity of water rises, it is called a wave. The ocean too is water, but when decorated by the waves, it looks enriched. That much newness and 'non-differentiated', apparent 'many'-ness of the universe is to be enjoyed by us also, and allowed to be swallowed back into its origin. The same should be our relation with any 'thing', person or event, object, idea, word etc. We should non-dually remain one and never allow the apparent manifestations to look or to be felt 'really apart' from us. That is called 'remaining in the Shiva state', and if never even for a moment in your life you are deprived of that sublime state, what more is there to be reached, achieved or received in spirituality? 'Just try it, Oh seeker', suggests Dnyānadev. II 213 II

Our face is always with us. Whether we look in the mirror or not, this is not going to affect the existence of our face. It is always 'our' face with nothing to do with the mirror and the reflection in the mirror II 214 II

Now applying this analogy, it is not that Ātman exists just because the world is 'seen' by Him. His 'seer'-ness is incidental to the existence of the universe, but His own presence is always with Him. It has nothing to do with the coming or going of the universe. Suppose the universe is not created by Him, is He going to be lost to Himself? The Answer is obviously 'No'! So, the thing which comes and goes (like the reflection of our face in the mirror), has to be called illusion or 'Māyā'; Ātman, being always known, felt and full of Life, is Truth and not 'Māyā'. He is ever free, non-dual & self-effulgent and so does not need any outer help to know Himself. II215 II

Now it is understood, that the inbuilt true 'seer'-ness of Ātman or Shiva is such, which is not dependent on the 'seen' universe to prove that He is the seer. So, His Existence, Seer-ness and Bliss is so very original, that again your repeating and proving that 'He' is 'the' seer of the world, is really a waste of energy. You achieve nothing by showing that. II216, 217II

The rope is lying on the floor. The Truth about the thing is that the rope is real. If somebody looks at it but feels it to be a snake, then the 'snake-ness' is not the reality. It is only an appearance on the rope, seen by some kind of delusion. By verification it gets immediately removed. Between 'seer' Shiva and the 'seen' universe also, this same analogy applies. Shiva is Truth and the universe is an appearance, which though looks like a multifarious world of plurality can be verified; and then we realize that the multiplicity is only an appearance and truly the whole universe has Shiva as its 'mettle' (and material both). II 218 II

We see our face in the mirror. But your real face does not permanently reside in the mirror. It is always on your neck and shoulders. Just because you cannot see it yourself, you need the mirror to show you how your face looks. Other people can see it on your neck and you also see it similarly in the mirror, so there is no need to prove that your face is always here and the reflection is a temporary projection. II 219 II

Similarly, between the universe and Shiva the 'seer', Shiva always is in Himself. His 'seeing' power too is always in Him, in the form of His Self-resplendence. So, the reality is Shiva and His seeing-power or all-knowingness,

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and the seen universe has to be called an illusion, which also throws a temporary 'seer'-ness on Him, though in that also, you can see the magnanimity of Shiva, just as, a beautiful lady's real beauty is also reflected in the mirror. II 220 II

Owi 221 to 244

Owi 220 said that, though the world is 'seen', and is non-dually seen as His own manifestation by Shiva, yet it has to be called 'illusory'. Now somebody may say, "If the world is 'seen', why do you call it illusory?" II221 II

But Dnyānadev says, if 'X' had seen 'Y', the two (seer and seen) are separate entities and we may have to say – 'yes, an actual 'seeing' took place between real 'X' and real 'Y'. II 222 II

But, here, between the universe and the Lord, even when He does not see it, i.e. when He is only by Himself, He is ALL ONE; and even in that whole scene of the universe, when He sees it, there is no one else but Himself. So again He is ALL ONE; so, He and something else – such two entities don't ever exist. II 223 II

Such is the unique 'SEEING' that takes place in Him; just as, when the mirror shows you your face, that time the face sees itself, and when no mirror is brought, the face is where it was and always is. II 224 II

Similarly, when there is no occasion for Him to see Himself (in the form of the universe), He is in Himself and; if and when the world manifests, it is He Himself who is shown to Him and is seen by Him. II 225 II

Just as, when we are fully awake, we know we are ourselves. Later, we go to sleep, but still we come back to our wakefulness and realise that, even that state of sleep cannot take us away from ourselves. II 226 II

Or, when we greet a king as a 'king', he enjoys being referred to as a king; II227II and supposing there is no such occasion and the king is alone in his room, yet his king status does not leave him. He is always the king, with such occasions, or without them too. II 228 II

In the same way, Lord Shiva is not the 'seer', only because the world has appeared. He is always ablaze with His seeing power i.e. the Pure Wisdom and Self-resplendence which is His own Nature. He does not rise higher by the Lordship of the world by seeing it, nor does He lose anything if the world as 'seen' is removed. So, please don't say that the world makes Him anything greater. So, we have to accept that the worlds come and go, but Shiva is always what He is. II229II

Dnyānadev says: – Please remember! Ātman or Shiva never needs any universe as the 'seen' to prove his ever-shining, self-effulgent Wisdom (or 'seer'-ness). If the person is not there to look in the mirror, what is the use of even 100 mirrors? The mirror and the reflection are at the service of the person and not the other way round. II 230 II

Because Shiva (or Ātman) is there, all else can have existence; and one must always bear this in mind. We light a lamp and then see things in that light. If the light were not lit, the things would have no appearance for us! So the light gives them that appearance. II231 II

Fire is made visible to us when a flame is lit. But the flame cannot say it has a separate existence from fire, nor can it claim to give existence to fire which is universal and the flame is only very limited in space and time – a momentary appearance which is received from fire itself. Similarly, all universes get momentary existence from Him, they shine because of His light, and vanish into Him. II 232 II

If we say that the appearance of the universe becomes instrumental to showing us the seer Shiva, yet, that 'seen' object (the world) is appearing because

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of His light, so we have to infer that He is constantly shining and the world appears momentarily. Its life is like just one moment if compared with His constancy. So, whatever object becomes seen, and throws a 'seerness' onto Him, that object gets light from Him, existence from Him, and so, it is His extension only. It has no existence apart from Him. This is so obvious that He is the 'seen', the 'seer' and much more beyond all that. II 233 II

Therefore, please do not claim that He can be felt only if the seen world is there; and that, He needs some such excuse – to know Himself, to see Himself or to enjoy Himself. It's ok that Shiva loves to expand, to do some Leela, but He is not at all dependent on such activity. Even without that, He is always 'Self-knowing'. This is the sum and substance of the whole of Ātma-shastra – the science of spirituality – that, the ever-shining, Self-resplendent Ātman has never parted from Himself, never forgotten Himself and does not need any 'other' means to know Himself. And, the main reason for this is that He is the only existing Truth – ALL ONE, ever undivided and, beyond time, space and causation.

A human being's journey towards realization of this Truth viz. 'I am that Shiva state', may have started because of any personal sorrow, drawback, something lacking in life or any other cause, but if he gets a proper Guru and listens perfectly, asks questions and interacts with great humility, through that interaction his life gets the necessary direction and strength to climb greater heights. The only condition is that, he does not allow his ego – which already existed in his earlier way of life – to spread in his new spiritual role of a disciple. That is the biggest requirement. If that is fulfilled, then he will never be just a 'bookish' scholar, but a real traveller of this path – fulfilling all the conditions for cleansing of his senses, mind and brain. The nervous system has to have the strength to cope up with the higher altitudes of this path.

And then, the highest point can be reached where you get the correct view of your own 'Shiva' dimension. This is not a story of some God 'Shiva' residing somewhere far away. Amrutānubhav expresses the actual journey of us humans, if taken under the guidance and shelter of an able Guruji like Nivruttināth, where it takes us, and how we can see ourselves as the self-resplendent Shiva. It's a journey of transformation of human consciousness, from abiding in ideas to abiding in the ultimate Truth – Truth which is the source of all universes, which also exists and shines through the universes, and still which is beyond them all, ever-present, ever-glorious and with Pure Wisdom and full of self-generated joy. II 234 II

The most important point is that, as a human being, everybody has a different destiny, a different role to perform and a different situation to face. But a sincere seeker and a true disciple of a Sadguru, once having entered the Shiva state, reaches such maturity and purity of consciousness that, in whatever way life presents itself, that person never loses contact with his Shiva state inwardly. Now he is in such immensely pure, vast and peacefully joyous state of consciousness, in which he feels nothing but Truth in every movement of the body, the senses, mind and intellect. They all are the resonance of total cosmic harmony and melody. The life of such a person is now moved by the cosmos and his 'being' is mingled in Truth which is the 'source' of the cosmos. II 235 II

Now he is all one, he himself the Truth and its manifestation – the body as well as the universe around him. His life is not to be measured by the concepts and standards of human ideologies, because he can only be called the ornament made

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out of the 'gold' of 'Truth' – since there is nothing in him except Shiva – the Truth. There is no duality between him and the 'Other'. II 236 II

Dnyānadev uses some more similes for showing this oneness between such person and Truth: – (i) In a ripple there is water, so ripple and water are one and the same; (2) camphor can be smelt, can be held in hand and can be looked at; but smelt, touched or seen, it is one and the same camphor; in the same way such Dnyāni person may look old, feeble, happy or unhappy, strong or weak, rich or poor – to our eyes, and we may try to define him according to our patterns and concepts of life and happiness, but such person is always living wholly, breathing and feeling 'WHOLENESS' of flesh and blood. II237, 238, 239II

Though these owis talk about Ātman, all of them also apply to such person who has realized that enlightened state of consciousness. In an individual's life, one has to undergo such countless situations when, outwardly – even a Dnyāni has to take up the garb of limited existence as 'Mr. so and so'. That is called the 'seen'-ness, but inwardly, spiritually he is always the 'seer', the Shiva; and beyond the 'seer' and the 'seen' there is that immensity, that pure Truth beyond any body-mind limitations, timeless wellspring of life and joy – that too is he.

So, whether as the seen (person), as the seer (the ground of universal existence) or as the un-manifested supreme ALONE Truth, there is nothing but him – that's what the realised person feels. In fact, this constant tuning with that state has to be there always for him to go on in the body also. He exists, he is operating here somewhere itself means that he is in touch with 'that'. Otherwise he is not. He can never be otherwise. He lives in that tuning, he lives for that and he lives as long as the tuning is there. So much his body, brain, mind, heart and nervous system i.e. his whole existence, are mingled in Truth. Whether you treat him as the 'seen' person or the 'seer' – the Dnyāni Guru (Shiva), he is always 'That'. II 240 II

Whether the river Ganga flows as a river or mixes up into the ocean, her whole existence is nothing but water; II 241 II melted Ghee or frozen Ghee, they are not two things but one thing only, called Ghee; II 242 II a flame is called fire only, and fire expresses itself as flame, so they should not be treated as two. II243II

In the same way, instead of calling this enlightened person as the 'seen' or 'seer' as opposite to each other, we have to look upon him only as 'One indivisible Whole Truth'. He has, for some time, come amongst us, to show us, how, living in the same human body as ours, (i) with proper guidance from a Sadguru, (ii) with an attitude of complete dedication and surrender, (iii) with accurate knowledge of Truth and (iv) with readiness to drop all wrong qualities psychologically, one can reach the pinnacle of this journey and remain there splendidly shining in the Shiva state, which we originally are!! II 244 II

Owi 245 to 268

If the sea looks at itself from the very centre of its body, it will see nothing but water all around, rising and falling, so also when the enlightened one looks at himself, from his ever-blissful Shiva state, he can see only waves of his divine energy and his own bliss, rising all around and falling back into his being. Then what does he see apart from himself? Though he sees, because he is never deprived of his 'seeing' – i.e. perceiving power, yet is there anything apart from him to be seen? II 245 II

Looking at the universe as rising and falling in the form of his own blissful waves is the same as being himself i.e. without any duality. So, in front of him, or back into himself, it is always he, vibrantly being the perceiver & the perceived. II

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246 II It is like pouring ripples into the water tank; or, covering a gold article with another gold article; or, like eyesight gazing at itself. II 247 II It is like music mixing into music; or, fragrance mingling into fragrance; or, satisfaction being served as dinner to satisfaction itself. II 248 II It is like putting layers of jaggery on jaggery; or, the gold mountain 'Meru' being wrapped into gold; or, enveloping fire into flames. II 249 II Or, if we say that space goes to sleep on the bed of space, then in that kind of a situation, whom can we call to be asleep, and, does anyone even remain awake? II 250 II

In the same way, this spiritually awakened person has tremendous oneness, inside and outside everywhere. So, if we claim that he sees himself everywhere, it is as if he has not seen anything; because, all over only the seeingness is filled to the brim. And if we say that he does not see anything, yet, can he ever remain without perception, since he himself is all perception, total bliss and limitless existence! II 251 II

So this is the ultimate dimension where the human consciousness dissolves into God consciousness. When this pinnacle is reached, the disciple does not feel any distance whatsoever from God, nor does he feel that he has entered oneness with God. Just the "being" is there; where no words can be, to express it; no 'knowing' can be, to show it; and no one remaining to experience' it as an 'experience'! II 252 II

When one has reached there, no feeling of 'having reached' also remains. This is the way it 'gets seen', – with no 'seer'-ness also! And since this was the journey into oneself, one's True Self, who can say 'I' watched it? II 253 II

It started first in 'Vyatirek' (First Negation) stage, with the dropping of and negation of, all falsities and superimpositions:– the most prominent of the things dropped being your own 'me'. After that comes 'Anvay' (all-inclusiveness), where everything looked full of Truth and all differences as – 'it', 'this', 'that', 'you', 'he' (whatever) are dropped; since, all are 'ornaments' made of the same gold – the 'Shiva', the Truth. In the third and last stage again, one more negation takes place. If the universe is full of Shiva, what is the real description of His nature? Here Dnyānadev explained that the universe is like the reflection of our face in the mirror, and 'Shiva' is like the actual face. We may see the face reflected, but, 'face is face' after all. So, universes are like reflections coming and going, and giving us some joy too; but Shiva is the real seer, the unchanging, constant seeing principle, and he is so, with or without the universe being seen.

Once that is your state of consciousness, beyond that nothing can be had, nor can anything be said or experienced beyond that. Here, only 'He' is or say, 'YOU' ARE! It is like an extremely brilliant gem kept somewhere in isolation. Supposing that gem has a self-knowing power, though it is kept in isolation it will constantly know that it exists. It will also know that it is extremely bright, but since it is alone, who can see it excepting itself? Who can fathom its brightness excepting itself? Our Ātman is like that self-resplendent, isolated gem, – always shining in Himself, waking beyond waking and sleeping, and never dreaming at all, because He can stand no falsehood. Thus, He is always awake in Truth, only shining on His own strength, own glory, and knowing Himself in the light of His own Wisdom. II254II

Then what is the relation between Shiva and the universe? This question is likely to accompany the enquirer at various stages. So Dnyānadev again explains (0.255) – He is so much in love with Himself and wants to express that Love, so He

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will create thousands of forms through His waves of energy and can look at Himself, enjoy His own Presence, Wisdom and Bliss. But, at no point does He lose His connection with His knowingness, His blissful existence so He never falls below the level of Love and Bliss. That exactly is the description also of the enlightened human being, who even while moving in this body, never loses his tuning with Truth and bliss, and not even for a moment, he is out of his Shiva consciousness. II 255 II

Even if a man does not look into the mirror, he knows that his face is very much there. So, his awareness about his face itself gives him the satisfaction as if he has seen the face. So, in such moments of non-looking in the mirror, all the seeing as well as non-seeing concept goes into abeyance. II 256 II

So, Shiva may multiply through Shakti – His forms and figures into thousands, but He is always one; ALL ONE, & therefore ALONE. So, while expanding as many, He does not miss out His solitude and aloneness, and even if He withdraws all that, He does not vanish into a zero; but He is very much there in all His splendour, joy and pure 'being-ness'. II 257 II

The sun has never touched and felt what 'darkness' is. So why and how will he be entertained by stories of light? Light and its importance are for those who know the disadvantages of darkness. For the sun, they are of no use, since he has never heard of darkness, nor touched and seen it. II 258 II

The sun is all one and in his own glory – whether he comes to break the day (early morning) or when it is midday when all are bathing in his light. It is for us to feel that 'this is morning sun, very mild and pleasant' or that 'this is midday sun - scorching hot and bright'. For the sun, he is himself – no highs and no lows for him. II 259 II

Similarly Shiva state of consciousness is always there in the enlightened person, whether he is performing the role of a king or a pauper, a father or a son, a happy, lucky man or whatever – in the destined life of his 'person-ness'. For him now, he is ever the Truth. The shadow of 'person'-ness never touches his bright 'sun-like' existence, since the enlightened person's consciousness has now completely dissolved in God-consciousness. II 260 II

Now his Shiva state of consciousness is never going to leave him. Just as an ocean remains within its limits and yet daily allows millions of waves to rise in the form of high tide on its body; but its basic nature is water, and that is never going to leave it. So also, this enlightened person is only 'Shiva', enjoying his expanded body as the universe, but any non-joyous, non-perceptive wave is not going to rise on his surface of consciousness. He was, is and will remain Pure Bliss, Pure Being and brightest Consciousness ever, like the ocean ever remaining water and never crossing over its limits. II 261 II

The sun has thousands of rays which are born in its circular figure, but which reach-out to objects which are millions of miles away. Hence, they go away from their origin. Unlike them, our enlightened friend never leaves his Shiva status to be a miserable, 'abandoned' Jeeva. Hence he and his wisdom are not comparable with the rays of the sun which go astray from their origin. II 262 II

If the people have to get long sheets of cloth to wrap their bodies, that can happen only when the cotton pods burst and cotton threads are made out of them. But, unlike those cotton pods, the enlightened soul does not have to break away from his Shiva state, to create unlimited sheets of the universes to enjoy them. After enlightenment, the seeker is ever resplendent with the glory of pure Being, Wisdom and Bliss; and whatever comes before him in the form of his 'destiny' also, is ever full

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of joy for him, because his inner being is in never-broken touch and tuning with his 'Shiva' state of consciousness. So, a seeker should observe such an enlightened person, if by the stroke great luck, he happens to know such person or hears about him. By observing his life, his inner structure in various situations, and by discussing frankly with him about these intricate realities of living in the Shiva consciousness, a seeker too can go deeper in his journey and gain maturity. II263II

Just as cotton pods get broken to create threads out of them, so also, grains of gold cannot directly be converted into ornaments. Since there are basic changes required to be done, both these, do not match with the Shiva State of the enlightened one, who never ever has to part with his own undivided wholeness, to drape the cloth of the 'world' or to be decorated by the multiplicity of things, and yet remain ALONE – ALL ONE. II 264 II

His frolic in this world of multitude is unbounded and beyond time and space. In our world, to travel from one end of the world to the other, we have to cross a number of hurdles, take different vehicles, cross so many types of land, face very drastic climate variations, and all this is very taxing on our body. But the dimension of the Dnyāni's frolic is totally apart. He enjoys a whole Meru mountain in a particle of sand, in one grey cloud, he enjoys the whole rainy season; in one wrinkled face he can read the story of the whole humanity, and in one yellow leaf falling from a blossoming tree, he learns the lesson of how gracefully nature includes birth and death or, emergence and merging back. So your physical journey from one pole to the other can in no way compare his wandering limitlessly in the dimension of pure Wisdom, singing songs of silence and dancing agelessly in the arena of the whole universe. II 265 II

So, this frolic that goes on in the consciousness of the enlightened person has absolutely no comparison. He is like himself, and no one or nothing else can even be near-about to him. II 266 II

After enlightenment, whatever remaining life he has, that is lived at a time-scale, which is not at all measurable by our mundane temporality. Every moment he lives thousands of hours, which are completely drenched in the ambrosia of Joy and Wisdom, without anybody around him having any inkling about it. Every second, he can travel any mileage and climb heights beyond the tallest mountains of this earth. And where does he go? Nay, bodily he is with you and me, doing apparently the same routine things that we do. But, his 'me' having vanished, all the bodily limitations are permanently out, and he is now only his Shiva consciousness, believe it or not! That is why, Dnyānadev says, he is eating the meals made up of his own resplendence, and at whatever speed he may eat and howsoever big lumps he may swallow, that 'food of self-effulgence' is never going to finish, and digesting it all, still his stomach is never empty. He is ever full and yet ever swallowing lumps after lumps of his brilliantly perceptive Self-Love. II 267 II

All this while, before owi 262, Dnyānadev was happy giving many similes to describe Shiva and his frolic (and incidentally to narrate the enlightened soul's life too). But from owi 262 till 268, he is saying that the perfect Dnyāni and his way of living, and the magnitude of his expanse of consciousness is so vast, though living in this very human body that, now there is no analogy available to describe it. Such is the kingdom of Shiva in which this enlightened person reigns supreme, though being totally ALONE. II 268 II

Owi 269 to 295

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Now, after having described the state of consciousness of the enlightened man and describing his frolic with himself, Dnyānadev brings in the earlier point about ignorance, as to whether it exists, and whether it has anything to do with 'Ātman'. He says, at the highest point of spiritual journey it is all only Truth, and if at all the world is seen, that too is felt only as, waves are felt by the ocean on itself. If on top of that you want to call any of these features as ignorance, then, we will have to say, there is no justice in the world. If you want to forcibly say, that the world can be explained only as a product of ignorance, we have to bear with such unjust statements of yours; (says Dnyānadev). II 269 II

The world, in fact, adds to the glory of the Ātman by showing in figures and forms, the varieties of powers that He is capable of. If you call all that as 'ignorance', that suits you very well, because in your world, the 'soot' as Anjan i.e. black powder (eyeliner) if put in the eyes, can guide us to discover the places where treasures are hidden underground. So, the eyeliner which guides us to the glory of wealth – don't you all call it Anjan or 'black' powder? II 270 II

The golden bright idol of Goddess Ambikā, which is extremely shiny, is called 'Kālikā' (the black deity) by you. That same contradiction of yours, is showing here also, when you call the glory of Ātman in the form of the universe as 'ignorance'. II 271 II

Otherwise, if you have even a little bit of judicious mind, you won't deny that one glance of this Ātman, gives Reality and Existence to all: – right from Lord Shiva to a particle of earth; and whatever is felt by us is because of the touch of this Ātman which illumines the universe. II 272 II

Every thought will remain dead matter without His presence; He gives eyes to our eyesight and allows things to be felt, seen and enjoyed. He is the source of knowledge and perception, with whose power our senses can operate. What will these celestial bodies be – these suns, moons and stars, without the help of our Ātman? They will be just balls of mud. They get their glory because He the Lord of all, the Wisdom and Light of all, offers them their shiny status, and then they give us light. II 273 II

How can you indicate with your dirty fingers His glorious status? Your vision is blurred by your ideas of ignorance and so, you are trying to put the blemish of ignorance on to Him. This is like, darkness trying to push the sun into a sack. II274II

The word Adnyān means, 'Dnyān' with the prefix 'A'. So, basically the word also contains 'Dnyān' itself; and so I take it that, this is an unprecedented (Apoorva) praise of our Ātman who Himself is Dnyān. The word Apoorva means two things – (1) a word which has 'A' as a prefix (2) Apoorva means unprecedented. So, Dnyānadev says, the word Adnyān means Apoorva Dnyān and, making use of both the meanings of 'Apoorva', he says, you have secretively praised our Dnyān only, (i) by putting 'A' before it and (ii) this act of yours is unprecedented. II 275 II

If you store fire inside a box made of 'lac', what will happen? The fire will make the inside and outside equal i.e. the inside and outside of the box will both be ablaze; since, lac catches fire instantly. So, just as storing actual ignited firewood in the box of lac is madness, so also, when we are seeing in this universe, Wisdom overflowing everywhere, and all things created by God are full of intelligence, then, where is the chance for us to accept that the world must be a projection of something called ignorance? II 276 II

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Therefore, when the universe is famous as a brilliant creation of God's wisdom, to create a discussion on ignorance will only be an unnecessary stretching of the topic, and creating loud silly talks and straining our speech. II 277 II

In words someone says a 'cow is killed'; and if nothing of that sort has happened, and we will be blamed for telling a lie and also for uttering impure words. Similarly, calling God's wisdom and its creation as an act of ignorance, is like falsely blaming something which is extremely praise-worthy. II 278 II

When we utter any word, we get to know the thing through that word. So words are there to convey the 'knowledge' of things. Then by uttering the word 'ignorance', do you not get the 'knowledge' of that state of consciousness? Then, that word has conveyed 'knowledge', and not ignorance. So the word also conveys 'Dnyān' in its own way. (Dnyānadev seems to exhaustively use all reasoning, and even 'funny' remarks, to disprove ignorance.) II 279 II

So let's now keep all that argument aside and come to the point which is that, this Ātman, the ultimate Truth, the Lord of all, Himself expands for some time to look at His own glory and His various powers, and for that He creates shapes and forms, and enjoys His 'one'-ness in that 'many'-ness. That is the only way in which an enlightened person, at his highest point of existence, can see the universe and himself, as an undivided, whole expanse of himself – of 'Life' as a whole. That is the final point of growth of our human psyche:– i.e. seeing everything in oneself and seeing oneself in everything! The words – Ātman, Atmarāj, Lord, Shiva – all are synonyms for your own true self. II 280 II

Now, Dnyānadev in two owis creates another query, and answers it in the third owi. He says, that ignorance, which becomes pale when it is brought in front of the light of an enquiring mind, if it claims that it has an eyesight, which sees and projects the world (as its own product), II 281 II if the ignorance of yours thus claims that it gives birth to this vast world which is full of intelligence (and not full of ignorance), and thereby tries to prove that 'Ignorance exists' – by inference; II 282 II then, I, Dnyānadev, emphatically declare that, since the world is totally an emblem of intelligence and wisdom, it can never be the proof of ignorance. And so we cannot say even by inference that ignorance exists. Because, though a substance and its quality are related yet, ignorance cannot claim that the world full of 'knowledge' is its quality. So thrice I declare that ignorance does not exist, does not exist, and does not exist. II 283 II

Now more assertively Shri Dnyānadev – once and for all, proves the non-existence of ignorance. He says, can pearls be created out of water? Instead of oil, can a lamp burn with the help of ashes? If you make these two things possible, then I will agree that ignorance can create the world full of intelligence. II 284 II

If moon can be ablaze with leaping flames, or if the sky can be turned into rocks, then I will accept that ignorance could produce this world of wisdom. II 285 II

Originally it was certainly shocking when the dark, deadly poison called 'Hālāhal' was churned out of the 'milky' ocean. But I can never imagine even distantly, that, 'nectar' can come out of the churning of deadly poison; and so also, I cannot take it, that ignorance can produce this marvellous and bright universe. II 286 II

Now, Dnyānadev says, let's imagine another situation. Suppose you say that, ignorance was produced out of knowledge (like Hālāhal was produced from the milky ocean). But then you have to accept that, the moment it was born, it must have disappeared in front of the glare of knowledge, just as the night disappears

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with the sunrise. And so in that situation too, you will have to accept that only 'Dnyān' will remain. II 287 II

Therefore the sun is 'sun' and nothing else. The moon can be compared only with the moon, nothing else. Or a lamp burns like a lamp only. II 288 II

Any light is after all light and nothing else. So also, consciousness is 'Light' and nothing else, and the whole world is illumined by the Light of Consciousness, which belongs to our Ātman. II 289 II

Even the Shrutis have vehemently declared that, whatever is felt in the universe is because of the light of Ātman – How can you deny that or prove it meaningless to me? II 290 II

Therefore, the light of the Self (Ātman) is itself the cause of the appearance of His beauty in the form of this world, and that gives great joy to Him who is the Lord of all. II 291 II

To ignore this very important fact, and to regard ignorance as the cause of the Ātman's appearance to Himself in the form of this marvellous universe, is utterly wrong and unreasonable. Arguing more on it will be a sheer waste of time and energy. II 292 II

Therefore, by any means, ignorance cannot be proved to exist. Howsoever you may search for it, ignorance will prove itself to be false. So the final experience of all enlightened persons is that, there is only one undivided Whole Truth; and for its own frolic, joy and its Self-Love it projects the world of forms, figures and objects, which also contain only intelligence and marvellous powers which are received from Shiva Himself. This goes on and on, as long as the Ātmadev or Shiva wishes it to be. No shadow of ignorance can exist in that self-effulgent Truth, and so there is no question of the world being the product of ignorance. If a seeker is yet to experience this enlightened state, he should continue his journey persistently, till he reaches this pinnacle. II 293 II

If the 'sun' decides to visit the house of the 'Night' to catch a glimpse of darkness, he can never do that because, wherever he reaches, he will come across nothing but light. II 294 II

Or, if you decide to push 'sleep' into a sack and carry it along to use it whenever necessary, you can never do so. Because to decide this, you have to be awake, and in waking there is nothing like sleep, so what can you carry in the sack? And such stupid effort will not allow you a peaceful waking also; and you will remain unfulfilled both ways – about getting sleep also and about waking also. II 295 II

So, the message of all this discussion is basically to reach, as fast as possible, to the pinnacle of your spiritual journey, where there is only Wisdom and Self-Love. So, the seeker should not waste time in fighting or discussing, and in fact, should cleanse his consciousness to such an extent, that it reflects this final Truth; and all his efforts get fructified when he finds that even the world is Shiva's Bliss. Without being unhappy at all, the only sādhanā he should do is to cleanse his mind and totally surrender to Sadguru (of the calibre of Nivrutti and Dnyānadev).

Q :– What do we learn from all this? What is the purpose of such a long discussion which has spread over 295 owis? Is it only to prove that Dnyānadev has something different to say, or is it some much deeper purpose which Dnyānadev intends in his mind to convey to us laymen, if we have faith, sincerity and an urge to know and live the Truth and to shape our lives, to make them conducive to the actual living of that Truth?

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Ans :– As far as I see, there is a very deep attitude towards life that he gives; and a sādhanā is hinted in this, or in fact, a completely revolutionized way of life is hinted in it. If we get to know it, this whole long discussion that 'Avidyā' is 'not', becomes suddenly interesting and meaningful to us. If e.g. for a minute you step out of your enclosure of the 'me' and its subjective world, you will find that really there is no such thing as 'me', in this God-created world. There is no 'rod' to which you can cling and say, this is 'me', and 'this' is 'my' world, 'my' life, 'my' routine, 'my' habits, 'my' likes and dislikes, 'my' convenience, 'my' preferences etc. Just try it for some time. It is like an open-eyed meditation:– i.e. seeing things as they are, with no touch of 'me' and 'mine' to anything. If you can prolong the 'me-less' period in your life to such an extent, that all your 'waking hours' get spent in a 'me'-less manner, what will be there? It will be only God's world – or at least, certainly not an inch it will be 'your' world – physically as well as psychologically!

And as Dnyānadev has pointed out in more than 200 owis that God's world is full of wisdom and order, what 'you' feel about any happening now, won't matter at all; because you have been dropped from the whole scene by yourown volition. Then you will see, that the world is run by some unseen hand and as per someone's unspoken order; and whatever disorders or chaotic situations arise, are the results of so many 'me's and 'you's. But, since 'you' are no more a part of it, there is no question of 'you' partaking it, changing it, reaching to it, and, 'you' are not supposed to worry also as to what will happen to 'you'; because, now the world is God's world, full of wisdom and order. So, what God should do about other people's 'me's and 'you's, is God's concern. You just have to observe without being the observer, without being the reactor, the partaker etc. Then you will realise that there is no ignorance behind the creation of the universe; in fact, it is full of wisdom.

If you give sufficient time and all your waking hours to live this 'me'-less state (psychologically of course), then you will find that your life has seen a new peaceful dawn. A new sun of wisdom has risen on the horizon of your 'me'-less existence, and, 'Immensity' Itself has becomes your abode psychologically. On the body level, you will see things happening at their pace, but your 'me' has vanished; because, it has no place to hide. And yet, the whole world is your play ground – you being the child of God ! ! !

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CHAPTER 8

Swallowing both Ignorance and Knowledge

Prelude to Chapter 8

Before entering chapter 8- which contains only 19 owis, and which brings us to the end of the long discussion about futility of names, terminologies, discussions, theories etc., all of which is the province of WORDS, we will ponder over the main points also and see what we have gathered out of those 6 chapters (ch.3 to 8). After chapter 8, we will meet the juicy 'Jeevanmukti' – (living the Truth in this very life) in ch. 9; and then there will be the last concluding chapter (ch.10) which is short but equally beautiful as the 9th chapter.

The most beautiful gift of 'Amrutānubhav' is that through its journey we go on getting more and more quietude, silence and that happens slowly but steadily. As we go along the various similes, we have to be entirely with the 'words' of Dnyānadev. We just have to be 'with' them, and then they do all the process of making us understand not only the theory or the basic principle behind them, but if you are really a dedicated student, they act like a boat. Sitting in a boat on a very quiet sheet of water, just as we feel an inner silence, so do those analogies in 'words', take us quietly and smoothly 'beyond words'- right into the realm of Truth. So, these words are the 'runway' which allows the aeroplane of our being to take off into the immense skies of Truth.

Hence, though we understand what Dnyānadev wants to convey through his effort to disprove the existence and importance of words in the orbit of Truth, yet we equally respect his words because of the process which they trigger in us – the process of a serious spiritual quest. The deeper we go into them, we can actually feel his non-dual worship of Shiva (ch.1) and Guru (ch.2). We need tremendous energy to travel through chapters 3 to 8, but that is the real austerity which if you perform well and with tremendous dedication, then you can sit in the shade of chapters 9 and 10 and, actually eat the 'nectary fruits' of your own journey that you have done, holding the finger of Dnyānadev! Don't read the whole of it 'at once'- like you read a novel or a travel account of somebody or the adventures of a trekker. Swim through it like you take a dive in an ocean. Though you will feel, I can swim only near the shore, yet your every dip, will give you the courage to go into the centre and one day you will find yourself enveloped into the gigantic waves and, you will feel 'you' are the water, not the swimmer. The duality will start vanishing.

It is our love for Dnyānadev, reverence for his stature as a Guru and our appreciation for his humility as a disciple, that takes us into the very centre of this ocean of nectar called the 'Amrutānubhav'. Of course, you need some extra patience to learn through this, because, though the owis are much less in number (compared to भावार्थदीपिका or Dnyāneshwari), they are like aphorisms and (at word level) they need a lot of pondering, even to understand them. They are basically written to throw light on the higher stages of the journey, and, on the 'luring', that words and knowledge may cause to the seeker at those stages. They are also there to warn the student not to be pressurized by even ignorance, and also not to lose the dedication and perseverance till you reach the pinnacle. Then only, at the end, you can jolly well say that there was no ignorance at all !

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When you lose a precious diamond necklace, the only thing you can do is to go on searching, till some friend comes and tells you that you are, in fact, wearing it on your neck. Once you realise that you already have it on your neck, you can jolly well say that it was never lost, and so there was no question of finding it. Yet, you had to be told and somehow to be taken to the fact that it was there on your neck; and the earlier feeling of loss might have caused you worry for any number of days. But once it is found, you feel it was only a momentary period of worry, because of not having the necklace.

Similarly, a man of Dnyānadev's stature feels that timelessly he has always been in Truth. Even the momentary siesta called Avidyā he wants to reject and disprove. But, for us the message is, to scientifically journey ahead. And, once you have really felt the Shiva in you, then, even you will say that nothing ever was lost and nothing has been found. What 'Is', is always there, and yet, oceans of gratitude and love for the Guru constantly rise in the heart even of Dnyānadev. Love and Gratitude remain as long as the 'Dnyānadev'-consciousness remains on the earth. He, 'the disciple par excellence', enjoys being the servant of his master in every breath of his, and singing Guru's praise in every song of his! 'That' is the real message:– (i) Be a true disciple and then everything has already fallen into place; and (ii) that, gratitude towards Guruji is the biggest virtue, and it remains in the student's heart, even after enlightenment.

So now the actual 19 owis of Chapter 8 begin:–

Chapter 8

If ignorance were a real thing, then, to eradicate it would be very difficult. But it is not real i.e. it is only an imagination, and so its eradication can be done by another imagination, or projection called 'Dnyān' (knowledge), just as, to kill an imagined demon, we bring an imaginary sword. Hence the reasoning etc., which will be used to wipe out our illusory Adnyān, that 'Dnyān' too will have no lasting value. The real, all-time Truth is only our Ātman, which has never fallen prey to any kind of ignorance, and is not to be shown or unveiled by any 'Dnyān', because, He (the Ātman) is not veiled at all. He is ever shining in the splendour of His self-effulgent Wisdom. This is the sum and substance of this chapter. Now, in the first owi Dnyānadev says, when we have reached the dimension of our own nature i.e. the Ātman, then we realize that there was never ever a thing called 'Adnyān'. We are always Truth, pure Existence and ever-shining, perceptive Bliss; and this is where our Gurudev has helped us to reach. That which one always was, one has entered there, and see the coincidence – my name is also Dnyānadev i.e. one who knows not what Adnyān is. I have been taken into that ever-shining Dnyān, by my Gurudev. II 1 II

And this state of consciousness is such, in which one cannot be the 'seer' to see oneself as an 'object' to be 'seen'. When you are water, would you expect yourself to bathe in water? You can neither expect to remain dry, nor can you have any need to bathe. That is the state of our consciousness in the Ātmic dimension. We can have no feel, either of Adnyān or of Dnyān (or Vidyā). You are just what you are, and, 'constantly knowing your Pure Self ' is your very nature, which is also an ever-dancing fountain of Bliss. II 2 II

And now I have been in my True Self so vastly, that I neither feel any duality nor any oneness. If there were some duality, one would feel that up to this limit I am 'one', beyond which there starts some alien-ness. For example, we create families,

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then beyond the family you feel the people are strangers; and within the family you try to feel one-ness. But basically, that one-ness as well as the alien-ness, both are 'your' projections, created for practical convenience. All such limitations are there in your world. Dnyānadev now is in such dimension, where one-ness is not a limited thing nor is it projected by your 'me'-s and 'you'-s. In that vast one-ness, who can even feel 'I am one'? So one is beyond every limited feeling, and one is Immensity itself. II 3 II

This self-realization is such a marvellous and unparalleled experience in which we don't add anything new, nor do we part with our existing state; and this unconditional total freedom is ours and it certainly was always here – that's what we realize; and yet, there is not even an inch that is 'added' to us by that state of complete emancipation. Because, the only thing that took us to this State called Kaivalya was, to prove as false to ourselves, what was false; and not to indulge in it at all. Then, what remains is only our True state of Existence, Consciousness, and Bliss. That was the only thing; that's why it is called Kaivalya – coming from the word 'Kevala' (केवल) which means 'ONLY this'. II 4 II

This 'Kevala' state of ours is such, to describe which, no words have been born, ever! There is no visionary power which can see us in our 'Kevala' state. Yes! This is very true; because, Kaivalya brings absolutely no outward change – bodily, socially, financially or in any way. Whatever change takes place is within the 'consciousness'; and, are there any languages which can describe the formless state of consciousness? And, since consciousness has no form, who can 'see' it, and with what visionary power can anyone see it? II 5 II

The fun about our existence and consciousness is that though as Ātman we are ever present, we cannot be the 'seen' object for being 'enjoyed'; and though we are ourselves the well-spring of all knowing, yet we cannot take up the fragmented role of a 'seer' i.e. somebody looking at an object to know it or enjoy it. The moment we allow ourselves to be enjoyed as a 'seen' object, we reduce ourselves to the 'material plane', and become dead matter to be handled and enjoyed by others. And, the moment we take up a fragmented 'person'-ness as 'I am so & so', may be, we get the pleasure of 'seeing' the world (in the role of a seer) but that makes us lose our all-knowing-ness and omnipresence. So, either, one has to remain in the Shiva state, or, get reduced to the fragmented existence and its dualities, like the 'seer' and the 'seen', and the resulting reactions towards the objects, like good /bad, pleasurable/painful etc. II 6 II

It is no wonder that, in our Shiva state, there is nothing to come out as 'ourselves' and also nothing to hide as 'ourselves'. Whatever 'IS', is only our own Self as Pure Existence, Pure Consciousness and the unlimited Bliss that we are. But, the real fun is that we cannot even claim that 'we are', because, that existence has no duality to stir any sensation, and no sound, so, no mute-ness too! Such peaceful existence is 'It', which knows no opposite as 'noise' or 'restless-ness' at all. So who or what in us will claim that he or it exists? That is the most inexplicable state of our 'Being-ness'. II 7 II

I, Dnyānadev, with all humbleness say, that to such unimaginable state of 'our' Being-ness, we were reached by our Sadguru Shri Nivruttināth:– The Shiva, the father of thousands of universes,–(and That we too are, now)! So how can any of your worldly languages and speeches describe this state of ours and what words can you use to describe it? II 8 II

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Not only that, this is the highest of all spiritual pinnacles where Shri Nivruttināth has placed us, and obviously this is the most resplendent, all-knowing state; but this state is such that, no Avidyā can ever scrape into this province, even in the most fantastic imagination. A dead mother can never produce a baby; and the Avidyā which becomes the basis of all your operations in 'your' so-called 'lives', that Avidyā is like a dead mother. When it is 'naught' for us, all further products of it too are obviously non-existent for us. II 9 II

If Avidyā is given place in life, then you need some 'Vidyā' or knowledge to correct your wrong notions born out of Avidyā. In our Shiva state, there never was, nor is, any Avidyā as a 'thing' existing and ruling our True Self at all; and hence there is also no question of any 'knowledge' (or 'Vidyā') to get entry in our Pure Existence. That is the final, fully-bloomed flower of our existence beyond all ignorance and knowledge; and there 'we are' and we always were; and all this is the benediction of our Guru Nivruttināth. II 10 II

If there is a dark night, you need lamps to be lit. But if you live in the land of the sun always, lighting lamps will be a wasteful effort. See the glorious state in which we live, where there is the self-born, ever-shining light of our consciousness, which can, at the most, be compared to the ever-ablaze sun and, all Avidyās and, the Vidyās effacing them – all of them are absent and not even heard of, in our kingdom of Consciousness, Bliss and Being-ness. II 11 II

Thus, there being no ignorance and therefore no knowledge too, what can that state be called? If your eyes could remain always open, you won't need to blink. So, your eyelids won't fall down or close for a second, and there would be no need to lift them up also. Such continuous stare will never require the effort of blinking down and up with the eyelids, and the eyes will ever be open and full of glary vision. That state somewhat can be analogous to our ever-resplendent, self-referral, effortlessly blissful existence. II12 II

Our pure, non-dualistic Shiva state of self-born knowing-ability, i.e. our very existence is such, that there are no such opposites as–(a) wrong notions and (b) their corrective remedies; which you call as – (a) Adnyān and (b) Dnyān, respectively. So in this pure wisdom of ours, both these opposites are set off against each other and both are doomed into the deluge of ever-flowing, pure self-knowledge of Shiva. II13 II

If a couple decides that they will behead each other and put the one's head on the other's body, what actually will happen is that, once the heads are cut, no one will be there to do the exchange of their heads on their respective bodies. So, no such exchange will take place, and in the bargain, they will be permanently deprived of their lives. So the whole thing will be stupid and worthless.

In the same way, if knowledge tries to replace ignorance, that knowledge is not our original self-generated 'Wisdom', but only something that is an opposite of ignorance; and will in fact never take us to our original Shiva state of Pure Wisdom. Again, we have already proved that in Ātman, there is no 'ignorance' as a real thing, so in destroying that non-existing ignorance, knowledge will not gain any glory, but will only prove itself to be equally meaningless; just as, to kill an imaginary ghost we only do the 'acting' of bringing an (imaginary) sword, but actually do nothing. II14 II

If you put a lamp behind a person, it is of no use to him. It will just go on burning, but that person will not be able to see anything in that light. So, practically that effort of lighting the lamp goes waste. Similarly, if you say, 'I can see things

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even in pitch dark', then we have to conclude that there is no darkness, because you are able to see things as if there is enough light. II15 II

Similarly, if you say there is ignorance, then there has to be a total absence of knowledge. But, even if we say we don't 'know' Ātman, still on the empirical level, we are very well operating in the world; and that means we do have 'knowledge' (at least operational knowledge, though not unlimited wisdom). Thus, we are never in total darkness of ignorance and so, we have to accept that ignorance is 'naught'. II16 II

So, 'Ātman who is full of intelligence, has been overcast by ignorance' – this statement is a fallacy, and that, 'ignorance was removed by your so-called knowledge' is another fallacy. Both the statements prove themselves as unproductive. II17 II

So, in a way we can say, that one who says, that he is ignorant, is actually 'knowing' very well. (Because, he has at least the knowledge of his 'not-knowing'). But, if someone says he 'knows', we have to ask- "Does he really know?" (Because, he is not aware that when he says, 'he knows', that itself is the proof of his living as a 'knower':– i.e. in the duality of 'the knower and the known' (which means he is yet to reach his Shiva state.)

In short, both knowledge and ignorance are not 'real things' having any independent existence. They at the most are opposites of each other, and, both have a dream-like status, with no real existence. II18 II

So, the shadows of both ignorance and knowledge were unnecessarily scaring us, and once we are aware that we timelessly exist in our pure Shiva state, these shadows are swallowed by the bright mid-day light of our own self-effulgent Ātman; – the ever-shining sun of our Consciousness having risen in the skies of pure Existence and Bliss, which Itself is our Life now. II19II

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CHAPTER 9

Living the Truth in this Very Life

Walking along the path, enquiring, discussing with the Guru, and meditating, the devotee is now totally enlightened. This means three things for him:–

(1) He is himself the Bliss – the fountain of joy, the well-spring of all joys that man can conceive. So, now there is nothing called sorrow, death, morality and untruth in his life. He is continuously feeling himself to be the self-generated light of Consciousness, so there is nothing called 'ignorance' in him about his own True Nature.

(2) Though he is still operating in this body, his inner being enjoys unconditional total freedom, and no 'destiny', no bodily limits and no environmental or other limitations can prevent him from constantly – from moment to moment – enjoy his state of 'Being' i.e. EXISTENCE, CONSCIOUSNESS and BLISS – (all in One).

(3) All dualities that are generated while living and operating in the world are, only in the outer periphery. They can never disturb his ALL-ONENESS i.e. 'ALONENESS' and so, from within (at the level of consciousness) he feels that he 'is' the world around.

The first seven owis now describe this in a most poetic way.

Owis 1 to 7

When this universal one-ness is overflowing in the disciple's heart,then what is the 'seen' and who is the 'seer'? Is there any duality at all? Absolutely NOT. That is why, if you smell a beautiful flower, you feel as if your nose and the flower are one. That fragrance, for its own enjoyment has itself become nose, or, the beautiful tunes have themselves created ears, so that they will enjoy themselves; and eyes have themselves projected mirrors, so that they will enjoy looking at themselves through the mirror. II 1 II

Out of these pairs mentioned hereinabove, if one is absent, the other is useless, so both are required; but since after enlightenment, there is no sense of separate-ness, then we have to say that the fans and the air are one, or that, air itself is using the fans, so that it will be felt and enjoyed. If a girl decorates her hair with Champa (चंपा) flowers, the Champas feel fulfilled.So also, after enlightenment the enjoyer is meeting himself through the 'enjoyed' object, and also the other way round. The world is anxious, to be enjoyed and appreciated, so, the Champa flowers are happy; they feel that 'they' have created heads of the girls, and adorned them for their own fulfilment. This is the beautiful relationship between the things and the enlightened person. They complement each other; no one is lower or higher. Both are expressions of the same Shiva principle. II 2 II

With juicy-ness the tongue is overflowing, so, there are not two things as: the sense organ and the object of enjoyment. Both are one! Normally, the lotus blooms after sunrise. But now in 'Advait' (अद्वैत) – (in the non-dual-ness) – the lotus itself brings out the sun, so that the 'two' can act in 'one' loving wholeness. Again, the Chakor birds who eat only the moonlight, they themselves have become the moon, and are enjoying their meals also. Everything has dropped its separateness, all

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duality has vanished; and Life has become a whole and unitary movement for the enlightened disciple.

Hence, the word 'Ātā' (आता) – i.e. Now – in the first owi at the beginning of the chapter, is very significant. In 'Punarvyatirek', the seeker dropped all the terms, words and concepts, and entirely proved to himself and also actually experienced that he and Shiva are one, and whole life from time immemorial was always Truth and nothing else; and that there was no ignorance, and so, no knowledge, words, or concepts are required. Yet, that complete dropping does not make his remaining life dull and vacant. His True Nature is Bliss and Love, and It is overflowing everywhere. That itself is the end of the journey.So, after having seen the pinnacle, the devotee / disciple while living his remaining life in this very body, is now again back in the field of 'Anwaya', enjoying his non-dual love from moment to moment,and, all the manifestations of the world shower love on him; and he reciprocates the same. Here, we are back to Shiva-Shakti union.II3 II

The bees want to suck honey in the flower, so also, the flowers are anxious to serve the bees with honey. Hence, it is as if, flowers – wanting to be enjoyed, created the bees. This is the underlying truth in all these verses and Dnyānadev is hinting at the origin of the universe as shown in chapter 1, i.e., the reason why the universe was created was that, Lord Shiva wanted to enjoy the many-ness created by His own powers. An enlightened person has first studied this truth through the words; then, by negating all mortal, untrue, and thought-projected ideas, i.e. through 'Vyatirek', he actually has reached a point where he experiences Truth as his real nature.The rest of the world of humans (as ideas, names and forms), and all his three states (waking etc.) he experiences as – coming and going; and, the only lasting principle is the Ātman in Whom the Dnyāni now resides.

But while interacting with the world, he finds a great rift.Outwardly he has to operate in the world which he had left behind, and psychologically he wants to remain one with the inner peace and the bliss of Truth. So at this stage, he has to purify himself, do more Sādhanā and Upāsanā, which will make him actually experience that, the same inner Truth is everywhere in the universe too.

This Sādhanā involves two main things- (1) a complete understanding of the universality of our consciousness, and actually allowing it to expand to such an extent that one literally feels the universe and the interactions actually happening 'within oneself '; (2) one has to be totally free from his psychological 'me', develop a lifestyle of living from moment to moment, and feel complete ALONENESS from within. So, outwardly feeling (a) you are the world and (b) deep within, only you 'are'! This (a) is the matured 'Anwaya' way of living i.e. feeling one's own self everywhere and in (b) you have negated all words, concepts, dualities, knowledge, ignorance and all such opposites, and so, 'ONLY YOU – THE TRUTH – ARE'. This is the 'Punarvyatirek'. That of course stays in you, and yet in your living, again the sweet, melodious and fragrant 'Anwaya' automatically comes in; and you live the remaining life in this body as described in this chapter – in 'non-dualistic' devotion, or, the 'showering of Love on Love'.

And so, flowers and bees create each other, a young boy and girl are there for each other, and where there is sleep, there is also the bed for the sleepy one. II 4 II

The blossoms of the mango trees themselves become Cuckoo birds, which they provoked for singing. Our bodies to sooth themselves and feel cool, become

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the fragrant winds blowing from the Malaya Mountain (where sandalwood trees grow); and all juices themselves get tongues to sip and enjoy themselves. II 5 II (* Owi 5 and Owi 43 are not found in some editions of Amrutānubhav, so accordingly, their numbering of owis will be different.)

Or, if you carve an ornament out of a cube or small slab of gold, making it look more beautiful than that cube or slab, then you really enjoy that gold by wearing it in the form of the ornament. II 6 II In the same way, the 'seer' and also the 'seen' object, or the enjoyer and the object enjoyed, are so much made only of 'Sat-Chit-Ānanda' Ātman, that, the person who is in the enlightened state of consciousness always lives in that dimension, without his mind ever being eclipsed by the fragmented ' I am so and so' entity. He is, outwardly like me and you, operating in this very world; he too has a body and sense organs, a mind and intellect, and also an 'operational cap' of 'me' and 'mine'.But that is only on the periphery, to finish his remaining years of bodily life. Inwardly, he is totally and forever – timelessly, in the God-consciousness or Shiva principle. Outwardly though living within the circumference of the destined world, yet, he constantly enjoys within himself, an unlimited Bliss and one-ness with the universe. II 7 II

Owis 8 to 17

Shewanti flower blooms with hundreds of thin petals. But is there anything beyond its 'Shewanti'-ness? All those petals together only make one whole Shewanti flower, is it not? In the same way, every moment, the Jeevanmukta gets fresh experiences, but each experience is soaked with nothing but his own self-generated Bliss and so, there is nothing that he 'does' as a 'doer'. 'The doer and the done' duality does not arise at all. From within, the lotus of his 'one'-ness – undivided wholeness – has bloomed, and so, wherever he goes and whatever he does, are all manifestations of his wholeness. So, who will 'do' what, since the 'who's and 'what's both are his own Self i.e. the 'Jeevanmukta' himself, who is only finishing his remaining bodily destiny. But that whole destiny has now transformed into the frolic of Shiva and Shakti (as we studied in the first chapter). So, whatever happens, whatever numbers of events take place in his life, they are only the waves of the one and only nectar, on the ocean of joy which he (the Jeevanmukta) himself is. II 8 & 9 II

Therefore, wherever his sense organs may be taken in the name of enjoying any objects, yet what is the outcome of it? The outcome is not any fragmented experience as 'I' received this, 'I' experienced this, or 'I' am happy or sad, out of the contact with 'X' or 'Y' objects – like us mundane people. It is a meeting of waves with waves, or rainwater falling on to the sea or, it is like eyes meeting themselves, as soon as they are brought in front of a mirror. There is no 'second' element apart from his own Self. It is a frolic of 'one'-ness meeting itself.II 10 & 11 II

So even if life brings tremendous variety for the Dnyāni, it brings nothing but himself in front of him, and so, there is no split as the 'enjoyer' and the 'enjoyed' in his existence. He is always one indivisible WHOLE TRUTH. Again, many similes describe this truth:–

If you go to collect ripples in your hands, will you be collecting separate ripples or only water and nothing but water? II 12 II

When you say, I am wearing a gold armlet, a gold bangle and a gold ring, are you wearing anything but gold? II 13 II

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Suppose, you are holding camphor in your hand, are looking at it, and you also try to taste it and find it sweet; then, your hands feel its soft touch, your eyes find it 'white' in colour, and your tongue experiences its taste. But it is only one thing – camphor, and not three things. II 14 II

And basically, we use the camphor cake for its wonderful 'fragrance', and the remaining qualities do not matter at all. In the same way, even if the Jeevanmukta 'Muni' may be interacting with the world through all his sense organs and organs of action (कर्मेन्द्रिये),yet, all through his life , he is constantly immersed in his one whole Existential Joy and Pure Consciousness.II15 II

Now, we have to remember that the enlightened person is also living in a human body, and has to interact with the world like us. There are bodily requirements and in fact, his requirements of purity are subtle, and they are such, which become conducive to his living "in the body, and yet 'beyond' the world". So, naturally, his sense organs also reach out to their objects and bring what is unavoidably 'destined' for his body and also, fulfilling his 'moment to moment spiritual urges'.

But the fun about him is that, he lives only in such an intelligent way, where he never parts with his ever flowing peace and Existential Bliss. So, even if the sense organs reach their objects, there, unlike us ordinary people, he does not psychologically establish any 'enjoyer-enjoyed relationship' with the objects. This is because, (i) there is no psychological 'me' inside him,(it is OK that there is an operational 'me', but no more a bundle of psychic 'me'-ness); and (ii) wherever his attention reaches, it automatically feels tremendous 'one'-ness. His own Being having manifested as the universe, there is no question of he trying to grab any object out of lust. An in-built 'fulfilment' spills wherever he glances, or touches, and Love flows out, to meet Love around. And can we say that the organs 'created' the connectedness? No sir! It was always there, and it just manifested to fulfil the enlightened man's requirements; and also, the objects are anxious to serve him. They are anxious to merge in him, – he, who is the ocean of Love, and they are the ripples of Love. II 16 & 17 II

Owis 18 to 24

Parabrahman (परब्रह्म) or Ātman (आत्मा) is undivided, whole, non-dualistic existence, and Its Self-Love and Bliss is unfathomable. So, now Dnyānadev describes how an enlightened person's life depicts all these features of Brahman in his every doing, every action and every interaction through the sense organs with the universe around.

A long sugarcane stick outwardly looks divided with the marking of divisions on its skin, but its juicy-ness is undivided; and so, it is uniformly, wholly sweet; not in parts. So also, our 'Dnyāni' friend is full of Bliss and undividedly 'nectary', with equanimity towards all; and, his whole 'being' is always sending out a message for the ultimate well-being of all. He is like the moon who is the emblem of undivided glory and peace, especially so, on the full moon night. II 18 II

When the Dnyāni reaches out to meet anything or any person, there is so much Advaita or non-dual wholeness in his consciousness, that he is not meeting anyone or anything separate from him. So, these non-dual interactions are like the full-moon-light falling on the moon herself; or, like clouds showering rains on the surface of the sea itself – whereby water falls on water. II 19 II

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So, his sense organs seeing, touching, tasting or smelling their objects means that his consciousness is going out, meeting and embracing the universal consciousness. He is now in such a state that he eats, drinks, smells, acts and talks nothing but Truth and Its Joy.

He is now the fountain of Shiva's Self-Love, and whatever he utters has its origin in Bliss.So, he is continuously bursting out with Self-Love, and his sense organs are like taps that bring out those flows of nectary-Bliss. His words, as though, sow seeds of joy and his glances 'water' the 'plants of pure existence'all around, in the universe.And yet, he is so ALL ONE, and in himself, that 'he' is not saying anything, nor doing anything, just silently existing in Himself. II 20 II

If we use Dnyānadev's expression, we have to use the words like this – 'Even if he does 'trucks'ful of activity, (i.e. even some hard, heavy work like an elephant), still he is doing absolutely nothing. He is just peacefully staying put in his own True Self; so he is as though not taking even one step forward.' II 21 II

Stretching the arms of his eye-sight, even if he tries to embrace a vast landscape of 'seen' things, covering even miles of area, yet from the dimension of Truth in which he lives, he has not 'seen'anything as the 'seer', nor is there any psychological knot of the 'I', as the 'doer' of things. There,in him, only Truth is, and he himself is that Truth.II 22 II

If the sun raises thousands of arms to embrace darkness, it will never happen that the two meet. Only the sun alone can be there; darkness cannot ever stand in front of him.II 23 II

In the same way, whatever happens in his life, there are no dualities and no interactions. He literally feels – this enlightened person – that the whole universe is he, the whole life is he; whatever appearances and multiplicities are there, the backdrop is he; he can no more –in the heart of his hearts – feel any separateness. The material cause of a jar is mud (– the earth), and, the pot-maker is incidental. But here, whatever he sees happening in his life, even if destiny (like the pot-maker) incidentally creates those scenes, yet, he feels he himself is all around, (i.e. he himself is the mud as well as the jar); himself being the waves as well as the ocean of Life. There is not an inch where he is not, and so basically, there is no question of his inner being choosing to be the 'enjoyer', and forcing the objects to be the 'enjoyed'. II 25 II

The point in owi 25 is:– The Dnyāni himself, spreading light of his consciousness, has actually nothing to pick from this world, for his own Self. For this, Dnyānadev gives the following example (in owi 24):– If you decide that you will, after waking, go back into your dream and meet the people and places of that particular dream, can you really go into that dream-world? No, because, after waking, all that dream-world proves itself to be false. So also now, as an 'enlightened one', there is no possibility for him to go back into the dualistic, fragmented state of consciousness. II 24 II

Owis 26 to 32

The moon has such treasure of calm and beautiful light that, she gives nectar to the trees and to the whole vegetable kingdom. She gives peace of mind to all by spreading light on the earth, and adds to the depth and beauty as well as peace of the night; and she also gives life to the 'Chakor' bird who feeds only on moon-light as its dinner. So, when the moon has such wonderful treasure of light to shower on

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so many millions, why should she go and collect that very light? Will that activity (of collecting light) have any meaning? Similarly, another example is given by Dnyānadev:– If you go on digging the dead past memories, do you really pick up any concrete things out of that? Because, memories are like ashes and so they produce nothing real. So also, the Dnyāni has nothing to do with his 'me' anymore (because it is dead and gone). Now he is the entire universe and lives from moment to moment. II 26 II

Dnyānadev is further explaining here another point about the state of conscious-ness of an enlightened person. This state is neither the product of any 'deeds' or actions, nor of any 'gymnastics' of Āsanas and breathing exercises, or self-restraining disciplines of Hatha Yoga. All such things are like the moon during the daylight i.e. totally ineffective in front of the enlightened state. In short, for the enlightened state to arise, no outer activities are effective or helpful. The whole spiritual journey is an inner quest, resulting in a complete transformation in human outlook, human consciousness. And, after the dawn of enlightenment appears, all other fragmentary activities are ineffective, like the moon in the sky during the day. II 27 II

Here in such person's life, neither the participation in the worldly activities has any self-centred provocations, nor does non-participation have to be brought in deliberately, to save him from worldly involvements. His way of life is entirely reflecting 'that' enlightenment – 'that' mingling in Truth – and nothing else!

Whether people around him realise it or not, he himself is always in the Shiva state, and what worldly role he performs – whether a teacher, a housewife, a businessman or a bureaucrat – has nothing to do with his 'staying in the Pure Existential Bliss', and in harmony with the universe. He operates only in Truth as a wave rises on the sea. That is his status i.e. the dimension in which he lives:– 'being everywhere and yet entirely in True-Self'. He has never been deprived of his wholeness, though operating here as a human being.II 28 II

That is why, what was earlier only a self-centred way of living, entirely woven around the fragmental existence of 'me' and 'mine', that is now completely wiped out. All those dualities, all the opposites, all the psychological limitations, and the conflicts and miseries arising from them, are totally gone and forgotten. Enlightenment has brought in immense light of consciousness, chaste purity of heart and a total feeling of one-ness all around. Hence, though living in this very human body, the enlightened person finds that, the world – the whole universe – is his own courtyard, which,'non-duality' itself is maintaining clean and beautiful for him. Hence, the more he moves around, instead of separation, everywhere he comes across only non-duality and perception of wholeness.

In spiritual journey, in 'Vyatirek' , the seeker has to negate all impurities of heart, all mortal things like body, mind, ego, relationships, the physical world, the social events, the cultural patterns and ideologies; and he has to reach Truth as the ground of all existence and learn to remain in It.Then, while operating in the world he has to have an actual feel of the same Bliss and immortal Being-ness everywhere and that stage is called 'Anwaya'.Even after that, the real pinnacle is reached only when he also negates that there was ever any ignorance at all, and hence he also has to negate knowledge,it being only a corollary of ignorance. This is the 'Punarvyatirek', – the third and the last stage, (which was covered by about 550 owis of Amrutānubhav).

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And now, back again, as long as the body continues, the wise man lives enjoying the 'Anwaya' as described in this owi. The courtyard is outwardly of duality, because the wise man seems to be interacting with the world, facing similar situations as all other humans undergo, and having to maintain a body-mind structure, a house, and a role to perform as a member of the family or community. And yet, Dnyānadev is describing his inner state thus:– that the same courtyard of duality is no more a bondage because the Shiva state,i.e. the non-dual wholeness of Life itself, takes care of his whole existence.And so, supposing a king comes to stay in your house, his servants will see to it that the whole house of yours and the backyard, porch, garden, each and every inch, is kept clean and acceptable to the king for living.

So also, the world of this enlightened soul is taken care of totally, by that whole-ness of non-dual Truth in such way that he never has to part with his inner Blissful state, and so, whatever happenings take place in his life which may be outwardly happy or sad, and which cause lots of dualities for an ordinary man, in this wise man's case, they all prove to be adding to and multiplying his joy of remaining in the already rock-steady state of Wholeness. Greater and greater glory of Truth is reflecting through his existence, which only those around him enjoy, if they are equally aware and enlightened, or at least, are totally devoted to him, and are journeying passionately towards Truth. II 29 II

This undivided wholeness reigns supreme in the life of the enlightened person, and whatever happenings take place in his so called 'destined' existence as a human being, from within they all are contributing to an ever-growing flow of Love and Bliss; – and within him, there is always a deluge of Pure Joy which swallows all dualities and impurities of fragmentary thought-level. That is why, the vacant, all-negating 'Pure Is-ness' which he arrives at by 'Punarvyatirek', i.e. the final peak of the spiritual quest, that total ALONE state called Kaivalya, negates all ignorance, and also negates all knowledge (that had helped to wipe the so-called ignorance).

Now, the seeker reaches into that total 'nothing-ness' which is called Kaivalya. But that Kaivalya too is left behind in his remaining life, in which he has to operate in the world, spending his remaining days in this body. During all that period, naturally he has to sustain the body through interacting with objects, and so using his sense organs; and all that period is a tremendous outflow of pure Self-Love of the Shiva state (as described in the first chapter).There is no question of the enlightened man feeling ignorant or miserable.His service to Guru or God is not for some result or fruit.So, this state of 'Anwaya' – an all-inclusive feeling of one-ness, spontaneously covering the universe with Self-Love through every glance of the enlightened person, is a marvellous experience of non-dual devotion to pure Truth.It is like the waves of the ocean worshipping the ocean, just by rising on it and again falling on it, expressing their one-ness with ocean as 'water' and nothing else.

'The master more powerful, the devotee less powerful' – all these divisions are wiped out, when both of them are only expressions of pure Truth, and doing only a playful act of showering Love and Bliss, as long as they are on this earth. It is a totally different dimension of existence and, just as you need special telescope to view distant stars, we need to prepare ourselves to understand this enlightened state, in which these wise men spend their remaining days, after having achieved the final peak. It is in fact the real fortune for the universe that such persons breathe here, live here, speak and communicate sometimes through words and sometimes

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even through silence, and give strength to the earnest seekers for their journey towards Truth.II 30 II

If you are walking on the road and want to reach home, then home is your destination. But, once having reached home, if you walk in the house, the floor of the house itself is your path also, and your destination too.II 31 II

Similarly, the Dnyāni may also do some action, but there is nothing at all which he wants to gain for his fragmented 'me'; because, enlightenment has long ago (at the 'Vyatirek' stage itself) swallowed his 'me' and that 'dawn' has now grown into 'mid-day', with the blazing sun of his Existence, Truth, Pure Wisdom and Bliss shining in its full glory. So, by doing something he has nothing to achieve, and it is also not that by not doing a thing, he will miss out some pleasure. He does not live anymore at that level of existence of fictitious and conceptual 'gains and losses'. II 32 II

One point has to be noted here. Please do not misunderstand that the life of a Jeevanmukta can be compared with the life of any so called 'happy' person of the mundane world. In our world, there may be people who are so well-off and powerful that they don't have to 'do' anything to get a particular pleasure; and even if they do something wrong, it is not necessary that they will be punished for that. But does it mean that they are as happy as the Jeevanmukta? The answer is 'No'. Because, even if you are extremely rich, powerful and resourceful, please don't say you have reached the 'Ātman'. The enlightened Shiva state and its immensity of self-generated joy, its ultimate non-dual universality of consciousness and its timeless 'moment to moment living' in the wholeness of Pure Truth and Divine Bliss, has nothing to do with your earthly riches, pleasures, ownership of properties, power and all that ! All those things are like sandstones in front of the nectary 'live diamonds' of the Dnyāni's every breath, every feel, and every touch. His whole presence is the sun, your transient and dreamlike mundane existence is not even a firefly in front of him. We must remember this, if we want to understand the Jeevanmukta in the truest sense.

Owi 33 to 38

When a flame is constantly burning since time immemorial, and is going to burn forever – if you can imagine such a flame, then, – 'when it was first ignited and when it will extinguish' – are irrelevant questions. Similarly, the ever-aware, self-effulgent Ātman has never forgotten Himself; and so there is no question of sending Him reminders that 'He is' and He thereby gaining back His awareness. The Lord of all – The 'Ātman' – has never ever known what it is to forget Himself; so, remembrance also has absolutely no relevance in His ever-Existing, ever-Conscious and ever-Blissful state of awareness. Thus, there is no simile, no analogy in this world that can compare with our Ātman and His unfading Self-Effulgence. II 33 II

As we reminded you in the earlier note, the state of mind of the Dnyāni can in no way be compared with even the most powerful, resourceful, respectable or the richest person in the world. Such worldly person may, by chance of luck, be in a position to do what he likes, and get what he wishes. But, please remember that the Dnyāni is constantly living in a dimension of consciousness in which the 'centre' as 'me so & so' is totally wiped out. The pilot flame of his Purest Existence, alone ignites all his actions:– not the smoky reflected light of 'I am Mr so & so'.

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That is the fundamental point constantly to be noted. That is the starting and the ending of the entire spiritual journey. To observe the 'I so & so' with the immensely loaded conditioned consciousness, and slowly but steadily going towards the state of 'no-me' – is the first step. The triggering of awareness and, that light of awareness taking charge of all your waking hours, is the first step. And, if you allow that light never to smother, then that one step can prove to be the last step. Then, using your time-bound existence in this very body and observing through your own life the (psychological) 'lot' of the whole humanity, your consciousness first becomes the 'common human consciousness'; and then 'transcendental consciousness'; where the 'Vyatirek' journey reaches fulfilment.

Then travelling ahead with great enthusiasm and ever-spreading awareness, the seeker is in a state where he feels (i) 'I' am not; only the universe is; or (ii) 'I' am the universe, or (iii) that the universe is my playground. That dimensional height is not at all comparable with any riches, any power, prestige or position of this human world, or any celestial world. So, please don't confuse the ever glorious inner freedom of the Dnyāni with the outer transient powers of the man of this mundane world.

And now we can take up the next owi (Owi 34) which describes this unconditional, total freedom of our Hero – the Jeevanmukta Muni : –

In this state of consciousness, his free will itself is the code of conduct because, his any wish can only bring well-being to mankind and to the universe at large. Any small ripple or even a gigantic wave of the ocean can carry nothing but water. Similarly, the Dnyāni's every thought and every wish can carry nothing but wisdom and joy for all, since there is no 'personalised, individuated' living. He lives as a Truth Incarnate. Hence, whatever may be his outer expression – and whether it fits into your ideas of culture and etiquette or not – his every action is only out of total one-ness with God. So, his every breath, every thought, every action and interaction with all is, only 'Samādhi'! This is so because, he is constantly living in what we can call the pinnacle of spiritual quest – the highest consummation of human growth; and this is the way in which the glory and grandeur of his unconditional total freedom expresses itself through his Being and his daily life; and that spreads purest light of Life, all around him. And, this just 'happens', he does not have to 'do' it. That is why on one hand, you may call it Swechchhā ('स्वेच्छा ') (his natural instinct), and yet it is most accurately within the highest of rules:– the only rule being 'No me'; and that is the purest state, hence, it is also never below the state of 'Sāmādhi' (समाधि') – the undivided wholeness of Truth Itself.

If anyone still feels like asking 'how it happens'. There is no 'how', no 'method', my dear; the only answer is, just drop your 'me' – the 'I am so & so' entity – with all the paraphernalia of its conditionings, and then 'It' is right there! At the stroke of 'Vyatirek', you have a glimpse of it. If you continue in your Sādhanā of no-'me'-ness with the fervour and love of it, then it certainly takes you into the state of 'Anvaya'. At no moment should you be shaky in your journey. The passion should not evaporate. Hence Sadguru's company becomes valuable; and the rule is:–'God (or Guru) helps those who help themselves'. So, the urge to embrace Truth and nothing else, becomes your strength, your Upāsanā, Sādhanā, Devotion....everything.

Then, after Anvaya, comes a stage where you feel, 'there never was any ignorance', so, even no knowledge, words, speech, or thought etc. is required. But,

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it is like saying after reaching the top of the mountain, that 'no climbing was required'; because there is nothing comparable to the feeling of 'reaching', and so, even 'climbing' cannot be the same or near about it. Moreover, in spirituality the 'reaching' is not about any earthly destination, – it is only 'the being in one's own Self' – which always was with you. For example, a person – if he has a home – can boast about having it only in front of those who are homeless. If all are having a home, what is there to boast that 'you' too have a home? So also, when a person reaches the 'Anvaya', he feels everyone is in his Pure Being; then what is there to boast that 'I have reached'?

Thus, 'Punarvyatirek' automatically takes place, where he, for some time remains completely vacant, silent and totally in his Being-ness. But as long as the body remains, one has to come back to the world and interact; and it is during those last days of his total Jeevanmukti, (i.e. totally remaining in Shiva state and also operating in the world) that, we see all these beautiful manifestations of his Inner freedom. His no wish or action ever crosses his 'no-me' state, and, his total behaviour also, overflows with pure Bliss and wholeness of Life. II 34 II

After Anvaya or the state of universal consciousness, even when he is doing his daily activities, and is yet, effortlessly able to avoid any entity as 'I am so & so' to crystallise inside him, his consciousness is entirely and constantly – very naturally flowing into the universal consciousness. Thus he lives a marvellous life of the 'living God' – (which he is now), – the human being with a one-ness and total harmony with the Divinity operating through his human form. The melody of his song of silence is so mysterious, that, only those in love with him can at least 'feel' it if not 'hear' it, through his wonderful existence and wisdom. Such beauty they find in his whole presence, that 'this devotee himself is the Lord' – that's the way in which they can describe him! So, for the lovers of such person, walking with him, spending at least a few moments in his presence, and receiving his message, – itself becomes the Sādhanā. Thus, he himself is now their 'path' as well as their 'destination'. And, learning from him, through silence as well as his words, and, enjoying his company in a non-dualistic way, makes them also vast as him, and, in his universality they also slowly experience one-ness with the universe.Thus their journey into universal consciousness can find its own fulfilment. Of course, for this to happen in their lives, the main pre-condition for them is (i) to drop their identification with 'I am so & so' i.e. the conglomeration of layers of conditioning, and, (ii) constantly to reach into actual contact with Truth; that means they must at least have completed their 'Vyatirek' (व्यतिरेक) process. Of course, if they learn from him, and love him non-expectantly, they can start and progress (with his guidance), and remaining faithful and dedicated to him, they too can complete all their stages.

Such is his state of mind where there is no distance left between him and Shiva; his every walk, breath, action, word and speech – all are 'path' for them and the destination too. What more is required for a lover of Truth than to get such enlightened one for a friend, philosopher and guide? Won't such seeker too be 'universal' sooner or later? Is there any universe for them beyond that enlightened friend's presence? (But in modern language, we have to add – "conditions apply").

So the only awareness in which they have to soak, is about the futility of their 'me'-based life, its entanglements, and, how that makes their outlook fragmented. This will reveal to them how all their energies get drained entirely in the service of that 'me' and 'mine'. That of course, they have to understand, and transform their

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life-style accordingly. Then their devotion to such enlightened soul is itself service to God. In fact, he still being in the human form, is more approachable with whom you can discuss and make your understanding of Truth clear, and actually live that in your life.

The only caution to such seekers is that they should not presume that they have already done this. Many people think that their meeting such enlightened person is enough, so, nothing more is required, but that is not so. Unless you drop your deep-rooted structure of the 'person'-ness, you cannot have the good luck to be one with this living God. And so, whatever you do, however you interact with him, that does not at all amount to a 'quantum-leap'. It is just standing on the shore and only dipping your one hand or foot in the ocean water. How can it give you the feel of literally drowning into the waters? You are not ready to jump, and yet you want to have all the fruits of being his friend.

But that is not the way, my dear! You are only interested in gaining some status as his friend or some benefits to improve the material conditions of the 'me', and you are just labelling your connection with such Godly person as 'spiritual'; but that is sheer self-deception. If you are really in love with him, go in for Truth; drop all falsities of your earthly existence, cleanse your consciousness with 'this' alchemy of life i.e. 'this dropping the me'-process; and then you will get all the results put forward in owis 35 and 36. Then just as that enlightened person himself is God, with your own entering the Anvaya stage, you also will feel a total one-ness with him as Truth, and with the universe. II 35 II

Then there is no difference between the Dnyāni worshipping Shiva or Shiva worshipping him, and also you non-dually worshipping the Dnyāni. You can remain in that purest state. Because wherever that enlightened one sits, all around he constantly feels the presence of himself as Shiva and yet he can also feel that – without doing a single action of worship, his whole existence, his eyes, his breath, his nervous system, all these are showering their existence and Love on God. His love, flowing from all parts of his body and from his mind and heart – is entering the Lord of the universe like rivers entering the sea. II 36 II

In a temple, the idol of the deity is kept in one corner of the whole temple, but in the case of this enlightened person, the whole Life and the whole universe being the temple and the Lord having filled himself in every nook and corner of it, there is no place, no thought, and no fraction of a minute when and where the Lord is not felt. Now his – the enlightened person's – whole life and existence is timelessly the Lord's abode, and there is no question of any parting from Him. And, that is exactly why we say that if you also drop your 'me' and remain in that Dnyāni's being (even through his teachings), you too can timelessly remain in Truth. II 37 II

In the first chapter, Dnyānadev used the metaphor of Shiva (or Devo) and Shakti (or Devi) and the universe as their baby. But now, while describing the life of our enlightened friend, Dnyānadev says that the Immensity of Shiva is felt so much by him, that It cannot be totally covered by Himself also; then how can it be totally projected into the universe i.e. the Shakti? And so, where is the question of stretching that metaphor anymore by calling the multiple objects of the world as his 'family' (or babies)?

This is so because, in the finality of spiritual journey, all multiplicity is swallowed into Shakti as God's 'power', and again that Shakti is felt as the Lord Himself; so, when He alone is, there is no 'second' finger to be raised, forget about

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'many' fingers pointing to many things. The evening sun collects all his thousands of rays into his one single mild reddish circle. Similarly, in the Dnyāni, we find a mild and soothing glory, compassion and tremendous one-ness which no outer pities and sympathies of our mundane world can ever create in us, because they are all 'me'-based dualities. Hence the Dnyāni, as long as he lives, feels no 'stranger'-ness with the world, and in fact he is constantly as if swallowing up all the duality, like deluge-waters swallow the whole earth and heaven. Such tremendously vast and immense is the Dnyāni's presence, who is now only the 'Devo' (Shiva); and he no more can stand any Devi also, and thus tolerates no further extension of the world. This is the finality of spiritual journey – called 'Punarvyatirek'. We can delve into it, and can get a feel of it if we give our life to study it, and follow such works as the 'Amrutānubhav', which throw light on it. Such creations of saints like Dnyānadev, themselves serve the purpose of a Sadguru.II 38 II

Owis 39 to 50

Now comes one more beautiful feature of this Dnyāni's state of consciousness. Dnyānadev has negated all ignorance, knowledge and worldly sciences which, to some extent, help us to get beyond our fragmentation; and he also has repaid the 'debt' which he had accumulated for having taken the help of the four levels of speech (Ch 3). Then you may ask, "Is there no relation with the Guru, now that the seeker has entered the stage where there is no 'Avidyā 'in the past also"? Then the answer is:– There is still a very lovely relation of the enlightened disciple with his Guru. The Dnyāni in the highest state of consciousness is not a robot, who will just mechanically finish off his remaining years in this body and go away never to be born again. In fact, these enlightened years of the Dnyāni are most fascinating for him to live, and for us humans to watch and experience; and even the celestial beings envy such state and want to be enlightened like him by entering in a human form – and studying under a Sadguru. Because, only the human mind and brain have the capacity to enter enlightenment in this very life.

So, even after crossing all the – 'Vyatirek', 'Anvaya' and 'Punarvyatirek' stages of spiritual journey, that person always has a never-quenching passion to serve his Guru, and so, even in that state of complete non-duality with Truth, he prays to God and asks for service to Guru (or God), to remain outwardly as a servant, and inwardly in God-consciousness. II 39 II

Our Dnyāni friend will weep and laugh in the company of the Lord, he will walk to see Him, collect flowers for His worship, talk to his beloved God, sing his prayers or do whatever; but the only result is like water waves falling on the ocean. His chanting the name of Guru (or Beloved God) is so full of passion and non-dual worship, that even the heavenly beings gather in the astral area to hear him. Though, all over he feels a complete one-ness with the Lord, yet his every action, word and thought depicts marvellous love for the Master or the Beloved, whom all through his life, he had worshipped, served and learnt from. That highest non-duality also cannot dry out his passion for serving his God and the Guru – the Truth Incarnate.

That is why, though now everything that he does, constantly resonates only the sound of non-dual prayer; yet outwardly the prayer still goes on, and that is the beauty of his life. It inspires the seekers of Truth, because, they see in him the glory

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of all earlier saints and masters – how beautifully they must have reached and enjoyed this pinnacle of human existence by serving their Master and showering love on Him! (Of course, that service does not at all mean their 'doer-doing' duality). II 40 II

Why we sometimes say that he worships his master, and sometimes say that he worships God – is because for him God and the Master are synonymous. A real lover of Truth is the servant of 'Truth', and he feels the same Truth manifesting in his Guru as well as in God (Rām, Krishna, Shiva etc.). So now, the only thing that he is doing from within is that, he is 'Shiva' and yet through his being, he is also worshipping 'Shiva'; though outwardly you may find him doing various worldly acts as a part of his destiny.

This is the biggest difference between a Dnyāni and an average person. Both are at the body level paying off their 'Kārmic' dues. (i) But the ignorant person has the feeling – 'I' am doing such & such work. The doer-ship constantly sticks and lingers in his mind; (ii) he has unlimited wishes, desires, ambitions, sorrows, worries and frustrations, or as an opposite of them, shallow fulfilments, celebrations, ego-satisfaction and pleasure-sucking. A whole continuous flow of them is there, as an undercurrent to whatever the ignorant person thinks and does.

The Dnyāni, on the contrary, is totally immersed in Truth, and yet the only passion that flows in his inner and outer being – in every cell of his body and every ripple on his psychological and sensory existence – is only His spirit of service and Love for his beloved Master (or God or both as 'One'). II 41 II

Here, Dnyānadev gives a beautiful example. He says, "Suppose, you carve a temple in a hill-rock and create in it the idol of a deity from the same rock; and go on to carve some articles of worship and a group of devotees, also from the same rock"; then basically, each and everything is made out of stone – right from the temple to the figures of devotees. But when you look at the whole sculpture, you enjoy it as a piece of art, and you also fold your hands with love in front of the idol of God; and yet a common 'feel' of rock is also there in your mind. So also, the enlightened devotee feels a complete one-ness with his Lord, and yet he can go on with his every action as though, as an oblation into a sacrifice, performed to serve his Lord.

The Dnyāni's One-ness with the Lord, and the many-ness of his outer existence, both are totally compatible, and both are one unitary act of 'service' out of deep passion and love. That is the way he spends his life, always overflowing with his love for the Master (or beloved God). His whole life amounts to service and devotion itself, since he finds no other basis for his existence apart from his Lord. So, even if he is a householder, or a clerk or a manager, or a hawker or a king in this worldly life, he has only one continuous feeling that – 'all through, he is only the lover of his Lord and ever lives, breathes, feels, and exists as the Lord's servant'. II 42 II

Now again, in support of this point, Dnyānadev is inspired to give a number of analogies in his typically poetic style from owis 43 to 49:–

Just as a tree grows and expands as branches, leaves, flowers, fruits, roots and stem,yet all of them together are nothing but one tree; so also, the enlightened man's whole being is nothing but non-dual personified love for his True Self, i.e. his Lord and Master. Outwardly he is also doing various actions, but he has all-told one unitary existence. The 'jar' of his Life is made up of only one 'metal' – the metal of

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Love – unfathomable, unending, ever flowing Love for Life, Love for God :– his whole life being the worship of God, even after his entering God-hood. II 43 II

Supposing a dumb man decides to observe total silence, what difference will it make to his life or to the world at large? Because, as it is, he was always silent (i.e. not talking) since he is 'dumb'. So also, this enlightened one, whether he is performing an actual worship or is doing any other routine action, he being the wave of love, and his whole existence constantly offering itself on Truth, whatever takes place, is his oblation to the sacred fire of Truth. There is no other thing happening in his life. II 44 II

When we don't have all the required material for performing a pūjā (e.g. the idol of God, flowers, sacred things like kumkum, incense sticks, oil lamp etc.) then it is a custom to use rice grains for everything; a few rice grains as the seat for the idol, a few rice grains as the actual idol and all offerings like sandal paste, flowers etc. are also imagined to have been offered, by actually offering only rice grains in place of each one of those pūjā-materials. And, even if we actually have all those materials, yet in addition, there is also a custom to offer rice grains as such. But when the whole pūjā is performed with nothing but rice grains, what more will you offer through that additional custom of offering rice grains as such? In the same way, the enlightened man being totally free of his psychological entity as 'me so & so', he does not do anything with the feeling, 'I am doing it'. He offers his whole being in every act of his; just as in the earlier example, only rice is offered all through the pūjā.

That means, his whole life is only Truth, offering itself onto Truth or Shiva. Then, whether he performs actual worship or not, what else is he doing but 'pūjā' – as long as he is living here on the earth? So, for him it is all Truth, and it is for us to learn this, to realise it and also enjoy Truth through him, through his being; and that will help each one of us, if we develop this outlook towards him – an outlook not of 'I' am observing him – but 'only observing' without the observer. Then we can progress or you may say, 'actually start', once and for all – our own spiritual journey. After all, Amrutānubhav is not here just to give an outlet to the word power of Dnyānadev. It is here for **'us'** to learn the most mysterious avenues of this journey and, let us do that urgently. II 45 II

Does anyone ask the flame of an oil lamp – "O dear flame, please wear this saree of 'light' around you!" And if you don't ask the flame to do so, is the flame without the light? (Poetically Dnyānadev is imagining the flame as a 'girl', whom you are asking to wear a 'saree' made up of light; and he is asking, "Since the 'flame' herself is made up of light, can she ever exist without that 'cloth' (or saree) of light around 'her' ?") II 46 II

Or, if the moon-light does not offer itself as an 'ornament' to the moon, is the full moon ever without that light? Is she not entirely wrapped in that light itself? II 47 II

A fire is ever with its 'fire'-ness i.e. its blazing heat; so what is it that you can give it from outside and say – "O fire, take this heat to you"? II 48 II

In short, 'a flame exists' itself means that it must be made up of light; a full moon means she is entirely covered by her glory; and a burning fire itself means it is giving out heat and light. Similarly, an enlightened person himself is the Emblem of pure non-dual worship, and since he himself is Shiva, his every act is the act of Shiva; and since there is no need of a 'performance' of worship, whatever he does,

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he eats Shiva, drinks Shiva, breathes Shiva and that itself amounts to an incomparable true worship. II 49 II

In the case of the Dnyāni, the actual performance and non-performance of the act of worship are both the same; because, now only the state of his consciousness matters. Now that he is inwardly (i.e. at the consciousness level) entirely Truth Itself, what he does or does not do, both these 'lights' –(in Dnyānadev's words – the light of Karma as well as non-Karma) are switched off; and the only light that is constantly burning is His own Self-effulgent Consciousness and Bliss. II 50 II

* {A point to be noted here:–

All kinds of scriptural "do's and don'ts " are for the ignorant man – the man who has not learnt to be aware of his 'me'-'mine' and its entanglements; a man who loves to identify with them, who is lured by the society, its ideologies, its conflicts, its patterned ways of living and the fragmentary outlook of looking at things. Such man can be tempted by the world's pleasures, – the man who has not scientifically learnt about what is human life, what is its purpose, what is spiritual journey, how to build up a mind-set and lifestyle conducive to spiritual progress; and how in this very life to enjoy universal consciousness and the Shiva state. He knows not, how in this very human frame, he can enjoy (i) the ending of all sorrows and (ii) attainment of never-fading fulfilment. But a true seeker who has paved his way to that State, who has landed on that highest peak of spiritual journey in this very life, for such a person, the whole universe is only the courtyard of Love, non-dual worship and unbound freedom. So the scriptural "do's and don'ts" no more apply to him.}*

Owis 51 to 62

Such is the state of his consciousness that even if the Upanishads with their choicest words try to describe the enlightened man, which only amounts to censure and not praise; – so difficult it is to accurately describe him! And when we try to praise some good person in very ordinary and inaccurate words, doesn't that amount to almost defaming him? Similarly, here the Upanishads actually want to earnestly praise him, but in the end they accept that they are unable to describe God and his God-minded devotees, and looking at the honesty and humbleness of the Upanishads, God accepts whatever they say, as praise only; and is pleased with them!

Another reason, why Upanishads are worthy of God's blessings is that, they are trying their best to put before humanity the fact that there is a thing called 'spiritual journey'; and that, there have been,– since time immemorial– people who have done this inner quest.They have tried to praise those people in various ways, describing what inner qualities are needed for such quest, what is the correct lifestyle ,how it should be created and, also the importance of a Sadguru. Thus, through these descriptions, the Upanishads have informed man about a lot of things about this path.So, howsoever inadequately the Upanishads praised Brahman or God, (and though they were more of defamation than praise), yet their words are very good as guidance and serve the purpose of enlightening humanity in the inner quest. II 51 II

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In any case, the state in which the Dnyāni lives is actually a mysterious silence. It is the state in which his whole being is immersed completely in Truth, never ever to part with It; and no level of speech can even touch that state. So, in that Divine abode only silence is the language. Then what praise and what censure? None of them have any entry, unless they both dissolve into silence. Just as salt dissolves in water and then the two are one, so also the words even of praise are alien; and they, along with defamation, are included and reduced to silence. Then, where no word subsists, everything is 'praise', as there is now nothing but SILENCE. II 52 II

Wherever the Dnyāni puts his foot, it is a pilgrimage of Lord Shiva for him and, even if he actually visits a Shiva temple, has he gone to meet someone apart from himself? II 53 II

His actually taking a walk and his sitting in one place, they both are the same. This is because he is constantly and totally in his own True Self. Not even for one minute, Truth leaves him. It is a constantly burning flame of awareness. That is his existence; that is 'he'; all else is happening on the periphery. At the centre of his existence, only Truth is. All those who want to know the Dnyāni, and to be blessed by him in their own journey, must first learn to understand this inner state of his, and should learn not to go by his bodily state; and, should never do the folly of ignoring his inner being. His body is moving or not moving, his body is healthy or not healthy, all those opposites are swallowed by his inner steadfastness in Truth, and those who understand this and 'care' for this state of his, (not just 'respect' him in your worldly sense), only they can, at some time hope to be 'blessed', and to move ahead in their journey. All others take him to be not only the body, but also a 'person' as – 'Mr so & so'– who previously they knew.

But, since he has discarded that garb of 'person'-ness and entered the 'palace' of unconditional total freedom, again treating him as 'that' so & so, is a crime against God, against Truth. So, it is a warning for the seekers and the people who claim to know him, never to forget that he is 'Truth incarnate'; and to treat him as a body or an 'entity' will harm their own progress. He is living in such a dimension, in which his walking and sitting are one, his praise and non-praise are one, his speech and silence are swallowed in the one Divine Silence – which is the mysterious state of Truth; and so he is ever far beyond us all. II 54 II

His state is so much beyond all our imagination, that, though he sees any ordinary scene, in that, he gets the direct vision of the ultimate Truth; and Its Divine glory is showered on and around him, though outwardly it is some mundane happening. So, that one moment also can amount to a long pilgrimage of Lord Shiva for the Dnyāni; and he is from within 'there' – in the kingdom of the Lord and not one amongst us. II 55 II

On the contrary, since he is always in his True Self, there is not a moment when he has parted with Lord Shiva, and yet, if you insist and force him to join you in some pilgrimage, what more is going to be added to his 'own being' by that pilgrimage? In fact, wherever there is a small or big idol of God, our dear Dnyāni friend only feels his own presence in it; so it is like looking at one's own mirror image. In short, just as after having your meals and feeling full, you don't have to ask for food, so also, after enlightenment, the duality of going to the temple etc. has nothing more to give him. And yet, the Dnyāni loves being the Lord's servant and spend his remaining life as such. II 56 II

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If there is such a game of cricket in which the ball gets thrown but there is no bowler; and instead of hitting a bat if the ball hits itself and so, again goes in the air and then comes back to itself, to be bowled again – which means – if the ball alone does the role of the bowler, of the bat and also of the catcher (fielder), II 57 II – if you can imagine such game of cricket, then perhaps you will understand the wholeness and 'all-one-ness' of our Dnyāni friend. II 58 II

Therefore, without any act of worship being performed, and with no extra or special 'feel' of being very 'learned and wise', this very life of the Dnyāni goes on, as a total and constant worship of the Lord. II 59 II

There is no beginning or end to this (Dnyāni's) non-performed act of natural worship. There are hundreds of people who maintain their 'me'-ness, want their 'me' to flourish in the world, and so faithfully worship the Lord. There are others who don't ask for anything, and also have faith in the Guru and God; but do not want to drop their 'me' and don't know anything about the 'me'-less journey towards Truth; and don't want to learn about it either. They think, only by reading spiritual books or by performing pūjās, they can reach Truth. So there are different types of worshippers.

But this worship, that takes place after having reached the pinnacle of the journey, is totally beyond all these. The very existence of the Dnyāni is worship. As long as he is in the body, his every breath, every moment, every action and even rest and sleep too, is the Pūjā of his Beloved. Just as the frolic of Shiva and Shakti is constantly going on in the universe, so also in this individual, that same frolic goes on which has no beginning and no end.

In olden days, the deity (some lower god) used to be invited by the Mantra-charmer into some person's body; and then being enchanted by that act, that particular person used to move according to the whims of the deity. Here Dnyānadev uses that simile and says, instead of some deity forcing him to move, the enlightened person's body automatically moves (or you may say, 'through his Divine intelligence he moves' always to serve his Lord; i.e. not by any other force). In his case his deity is Truth, and he himself is the body and the deity both, and his own constant mingling with Truth itself is the 'mantra'. His own God-intoxication acts like (a) the deity, (b) the charmer, (c) the mantra and (d) the person charmed (Truth being everything in his case).

It so naturally happens, that whether he is drinking, eating, walking, talking or doing any action, all that has only one force – the force of His non-dual love for the Lord. Outwardly you may say 'he is sleeping, he is tired, or he is working in the farm' or whatever – according to his destined role; but actually his existence is constantly serving the existence of his Lord. His every breath is serving the universal life-force which is the Lord Himself. The Dnyāni is Bliss personified, and yet he can only be compared with pure Bliss. He himself is Bliss and is generating more and more Bliss by living in this body – every inch of it being constantly applied in the service of Truth. II 60 II

A newly born baby just exists. It cannot even demand existence, but nature helps him to exist. Our Dnyāni's existence too, is so natural like the innocent baby – a moment to moment existence, and Dnyānadev says, **'that'** is the secret why it is true worship. There is absolutely no 'other' thing or act required to 'plainly exist'; so, Pure Existence is getting worshipped through the Dnyāni's being. Pure Wisdom is getting worshipped through his 'naturally wise' living; and waves of pure joy rising

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and falling on his ocean-like vast state of consciousness, is the natural and true worship of Pure Joy. Only the few lucky ones actually get a chance to watch and learn from his way of living.

Whatever Sānkhya (science of wisdom about Truth) and Yoga (science of body-mind-control) teach, all those sciences use his existence and his very natural worship, as their own 'resting place'. They (the sciences of Sānkhya and Yoga) are tired, teaching people about non-duality and self-control, and yet none really masters them. So getting tired of it all, they come to our Dnyāni, and his pure, non-dual Devotion becomes the resort for them to rest; and mingling in him, they find peace. This is Dnyānadev's poetic way of singing the glory of our Dnyāni friend and his uninterrupted spirit of devotion to his Master or God, even after liberation; and his superiority over all theoretical and scriptural sciences. II 61 II

Not only that, he and his Guru and God are all pure Truth, but, also that the differences of names and forms amongst them are not at all felt as 'differences'. The Dnyāni feels that all are the names of that 'One' singular Truth and all forms are manifestations of the One, non-dual whole Truth. So, whether the idol before him is that of Vishnu, Shiva, Devi or Sadguru, inside his 'Being', only one response resounds – 'I' am this, 'I' am Truth, and (this idol of God; or Sadguru in Person) is Truth manifested – what form it takes, doesn't matter ! II 62 II

Owis 63 to 71

There is a concept in the science of worship in which Lord Shiva and Devi Pārvati are worshipped together in one combined idol called Ardha-Nāri-Nateshwar (अर्ध नारी नटेश्वर). But actually the devotee feels, 'everything is one – the whole universe is only an ever-roaring ocean of Bliss, in which all detailed figures are swallowed, and only a feeling of one-ness of Truth remains'. That non-duality constantly keeps throbbing in the very existence of the devotee, and also everywhere on the earth, in the waters, in the air, skies and, all along; during days and nights, during waking and sleeping. Nowhere any other 'non-Ātmik' thought exists. II 63 II

All names, and the things that can be named, have all been swallowed up by the innermost speech-level called Parā (परा) which is the first stir of the feeling 'I am" – the Ultimate Reality feeling Itself as 'I' (pure 'me'-ness without any fragmentation). That Parā, too, has now gone to sleep. And so, now whatever exists is only the Lord's love beyond names and forms. Here, the Dnyāni enjoys being himself, sometimes being his Lord and sometimes his Master; and sometimes he enjoys serving the Lord or the Master, or sometimes just remaining beyond all that as 'Pure Existence'! This state of the ultimate dimension is not within the sphere of words to describe, since here, even the purest ripple of 'Parā' has gone to sleep. II 64 II

Dnyānadev says, 'O lord Shiva, O my Master, such wonderful kingdom of Joy you have offered me to live in, to stroll around and, whatever I breathe in and out, whatever I take or give – everything is Pure Joy taken by me or given by me. I alone am here and yet there is no loneliness, and though the whole multiplicity is me, yet there is no confusion, nor is there any 'seer-seen' duality. All is just one, undivided whole flow of Love. And for this, O my Master and Lord, all the credit is yours. I am truly blessed, and am without a feeling of any high or low status. I enjoy this non-duality, still being your child and seeing you as my mother, my mentor'.

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We readers have to remember that, this enlightenment process is totally different from our worldly happiness. In the first stroke of Vyatirek experience, we have discarded all that is not Ātman including you and me; everything that is dual, fragmented and whatever ends in misery, pain or psychological disturbance. So, we feel that we all are waking now in the dimension of Truth. That is the first waking. That is just the first phase.

But after that, as we come out in the world to operate in our daily routine, we find a tremendous rift between the marvellously joyous state of one-ness in our True state of Pure Existence and, in the outer world of multiplicity. Our mind yearns to bridge the two worlds and then, under the guidance of our Guru, and the scriptures, and writings of the wise men, – we slowly develop a more matured, God-loving and dispassionate mind-set and a conducive life-style, till we really experience a complete one-ness (Anvaya) with the universal consciousness. This process is quite long, and, a lot of dedication, one-pointedness and purity of heart, and a very deep follow up of instructions received from previous Saints and our Guru – all this is required, to really reach the 'Anvaya' stage and to settle in it.

Then we really feel a totally awakened consciousness and we experience the whole world and ourselves constantly diving in the deep waters of pure Existence, Wisdom, Joy and Divine Love.

In the third and final stage (Punarvyatirek), we reach such a feeling that we never were ignorant, and there never was any strife which had caught hold of us. We feel we ever 'were' and 'are' 'in Truth' only. Whatever happenings might have troubled 'us', never really touched us. We were as though inside a very strong 'cell' of protection, and all the world of 'me', 'you', 'they' was outside its walls, so, how could they have touched us? And if we are the only Truth, all that duality was 'Naught'. II 65 II

Hence at that stage, we get the experience which Dnyānadev expresses in owi 66 :– O Guru, you have awakened us who were already awake; and you have also put us into the cradle of Truth, and put us to sleep in the state of unconditional restful freedom and glory of Truth. Formerly, we were asleep in the sense of having lost touch with our own True Shiva state. But now our sleep is, in the sense that we don't feel the torture of duality, neither in the past, nor in the present, but we constantly enjoy Pure Bliss (like in sound sleep). You have thus brought us back into ourselves, though actually we had not gone astray at all. All this is so strange, so wonderful and so very delightful, that I don't know how to thank you for the whole 'unbelievable' journey from **Truth to Truth**, from **Bliss to Bliss!** You spread the 'carpet', we sat on it and it started flying into the realm of 'nothing-ness and nobody-ness'. II 66 II

We are already in you, and we constantly feel we are 'yours' and, you too, with great love and passion call us as 'YOURS'. So, we both say we are one, and over and above you say, "Not only O child you are 'ME', but you are 'MINE' ". This double showering of your love on us really suits you, since you are the ocean of Love, and as long as we are in the body, we want to be the child and call you the 'mother' – OUR MOTHER, oh Gurudev, oh Shiva, oh Truth !! II 67 II

Oh Guruji, " The funniest part of our affectionate, non-dual relation is that, you don't have to take anything from anyone, nor do you have to give anything to anyone; and I have experienced it a million times and more also, that your each gesture, glance and action or even a thought in your mind is constantly showering

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Grace on us; and that is what makes YOU the Guru and us the disciples. That is why, if for even one moment, we lose our awareness, we will forget that you are constantly enjoying your state as the Guru. You are here only to shower Grace, to give us your compassion, your blessings, your Love and benediction; and we have to just receive 'it', even after living in non-duality with you, O Gurudev". (The word 'we' here in all these owis (66, 67, and 68) refers only to the highest kind of disciples who have actually completed 'The Quest'. Great masters such as Dnyānadev, refer individually to themselves as 'we', in the ancient spiritual Marāthi language.) II 68 II

The word 'guru' has two meanings (1) one is (a noun) and means the Master or Mentor and (2) the second is an adjective – which means something 'heavy'. And Dnyānadev here says, I have tried to describe how great you are, as a Guru or a Mentor. Now I would also want to give you credit, that you are not at all 'Guru' in the sense that you are not 'heavy', but are extremely light-weight; and that is why, with your help, and holding your waist, we can easily cross over the ocean of this worldly entanglement, which was drowning us into its waves. In our empirical life, when we are learning to swim, we have to tie a light-weight drum around our waist, so that we don't get drowned in water.

So, one who entirely takes refuge in you, Oh Guru, he very well comes to know that, as a Master you are a perfect 'Guru' i.e. extremely lofty and magnanimous; but as a 'float' you are perfectly a 'non-guru' i.e. Laghu (लघु) or light-weight, because you easily help us to swim to the other shore of worldly life. II 69 II (Please enjoy the 'pun' on the word Guru.)

'You share your everything with the disciple:– your greatest treasure of your self-realisation also you shower on your dear, darling disciple; and yet, there is no reduction in your 'treasure', no subtraction at all; because, Advait (अद्वैत) or non-duality is such a dimension in which you don't have to part with your own immensity of Existence and immeasurable Joy. And yet, you can enlighten the other, and make him inwardly wealthy, by awakening his own pure Being. That is the reason why spirituality is the king of all kinds of knowledge; and it is far beyond all worldly ideas of riches, of happiness and also of learnedness. Nothing can compare with the greatness of Adhyātma Vidyā (अध्यात्म विद्या) or the science of enlightenment, the science of self-knowing; and that is why, all kinds of knowledge and all scriptures are ever praising you, O my Gurudev!' II 70 II

'In fact, O my Lord, the only pre-condition for being 'Yours' is to drop the 'me'-ness ('mine'-ness) and its whole paraphernalia; – its possessive-ness, anger, jealousy, competition and its entire fragmented outlook. Unless the seeker is ready to drop it, and in fact actually takes that dive, you will never take him as 'your' disciple. That is the only thing: – that one step is the only step which pleases you; and in that are covered all the steps which qualify him as a true seeker. What 'Yoga' propounds as 'Yama's (यम) and 'Niyama's (नियम), and what Vedānt expects as the basic foundation or the 'Sādhana-Chatushtaya' – i.e. (1) discrimination, (2) dispassion, (3) an urge for 'liberation' and (4) mind-control etc. (the six virtues शमादि षट्क) – all these are covered by this one step called, 'the ending of me and mine' (which automatically takes away the distance between the humans as 'I', 'you', 'he', 'they' etc.)

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O my Lord, my Guru, you too, have showered all your Grace on me and made me worthy of It. Because I was so much in love with you, my 'me' dropped off easily, which was the only step !, And that too just 'happened' out of total Love, and surrender to you; – I did not even have to 'take' the step; and then I received all your Benediction, Grace and Love. And that's it! You are mine, I am yours and 'I' am 'you'. Yet I am your servant, disciple and devotee – says Dnyānadev. This non-dual love and worship itself became the journey and its consummation. I did not even realise when the fulfilment of **The Quest** arrived. Now there is nothing but a complete deluge of Pure Love and Bliss, all over Life. II 71 II

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CHAPTER 10

May Festivity Celebrate Itself.

Owis 1 to 6

From owi 64 of the last chapter Dnyānadev is continuously having a direct dialogue again with his Gurudev (as he did in chapter 2); and his gratitude and praise for the Master is overflowing; and it has continued in this chapter too. Now, he says, ' O, Gurudev! You made me enjoy the ever-joyous 'pure-being' state and so, I should have in fact, quietly lived in a corner and enjoyed it all by myself. But, that is not happening, and there is an obvious reason for that', (Dnyānadev will explain this thought with some analogies), II 1 II :– Lord Shiva made the sun a blazing ball of light but, the sun never could keep that light only to himself, but in fact showered it on the whole world. II 2 II The moon (according to the mythological story) is born with a body that is full of Divine Nectar but, the moon showers that nectar on the earth; and the whole vegetable kingdom gets nutrition therefrom, and also the 'Chakor' bird (refusing all earthly water), drinks only that, and survives. Similarly, the water vapour of the clouds, received from the oceans, is not kept to themselves by the clouds, but, they shower all that water back on the earth and thus the sun, the moon, and the clouds are all the more happy in 'giving', than in keeping the things to themselves. II 3 II

Similarly, a lamp is kept in one corner of the house but that becomes an opportunity for the whole house to be illuminated and also, the skies have immense space but, that space is there not for their own selves, but to include and accommodate the whole universe in it. II 4 II

The moon stands far away in the sky but, by its attraction, huge oceans rise with gigantic tides. The moon does not keep that power for her exclusive use, but allows it to be used by the oceans. Also, when the spring season arrives, it has nothing to reserve for itself; in fact it is there only to make all gardens and forests rich with flowers, fauna and fruits. So all these examples show how those 'beings' in nature 'HAVE' some treasure but, with joy they are abundantly giving away, and don't keep anything for themselves. II 5 II

Similarly, when Gurudev showered on me the incomparable glory of being in the Shiva state, I could not just keep It to myself; and all that wisdom and joy was woven into owis of this marvellous Amrutānubhav. But this credit is not mine; this generosity is the very nature of my Gurudev like all those sun, moon, clouds, light, space and spring season – whom I just now mentioned. II 6 II

Owis 7 to 20 – (Dnyānadev says,)

But why am I explaining all this? Even to say that the book has come out well and then give the credit to Guruji, is that too necessary – when everything in the disciple's life is Gurudev's frolic? So, even for a minute, to imagine oneself to be apart to distribute on one's own what Guruji gave, is not necessary, when in my whole being, I have always lived as his servant, says Dnyānadev, the student par excellence! II 7 II

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Again, (says he) even if I have tried to put those things in words, all that glory of Truth has always been there, whether spoken about it or not. Truth is self-resplendent and any description or praise about it in words can in no way throw any extra light on Its self-born glory. II 8 II

And if I had kept totally silent about my entire journey and the pinnacle where my Guruji has kept me in this very life, still people would have gone on. It is not that, this declaration of my Divine moments has added to people's outlook in any way, or that, without it people would not have seen themselves or each other in the most proper perspective. Yet, I do have a secret to share with you. II 9 II :– When X sees Y, X is the 'seer', and Y is the 'seen'; and at that time (itself) even Y is seeing X; so, Y is also a 'seer' and X is also a 'seen'. Therefore one man meeting another, this event itself is every minute uncovering the whole Truth about Shiva and Shakti i.e. how the same Truth, 'Chaitanya' or the principle of Pure Life, is Itself the 'seer' as well as the 'seen'. And all this is constantly taking place since time immemorial. So, even if, I had kept totally silent about these mysterious gospels, they are and will keep uncovering themselves. Truth was, is and will be there always. But still it is a great joy to put it here in words, to point it out and actually enjoy it, and share it too. II 10 II

And in fact, beyond this one principle that all of us are the 'seer' and also the 'seen', beyond this, there is nothing else to learn. If we are able to maintain this wonderful basic attitude to look at ourselves and at the world, what more is there to learn, to enjoy and to LIVE actually? All things, over and above this, are only the projections of thought, i.e. of our 'me' – the conditioned entity; and if we can overlook all that thought-structure and remain constantly in this basic Truth, won't we always live in the Divine dimension? Won't the whole earth be a paradise? And this IS so, ever since the universe is. There is nothing more. This itself is LIFE. If this is not, there is only the dead, mechanistic, robotic way to go on as slaves of 'thought'. So just drop it and see the marvellous frolic of the 'seer' and the 'seen' – The Shiva and His Shakti. II 11 II

If this is so, people might ask," Why have you embarked on this project of writing a book about all this?" But sirs, it is my love for Truth which is inspiring me to write; though it is true that many wise, learned and enlightened persons have already done it, and also that, words are a very inadequate medium to express the whole episode of the inborn urge to know Truth. your meeting the Guru, and then His compassionate guidance that takes you through the three stages of, negation (Vyatirek), inclusion (Anvaya) and second negation (Punarvyatirek), and, how, even after all that, still, the Love of the disciple wants him to serve his Gurudev, though, a complete non-duality has been established, in which the disciple is grounded,– all this is so beautiful, that, it is most dear for a poet like Dnyānadev to reiterate, and also most inspiring for the seekers in their own journey. Hence with great love Dnyānadev happens to write all this. II 12 II

The subject-matter is only one singular Truth and its immense non-dual presence every-where; but, since It is the dearest, talking about It and sharing It with those who are in love with It, gives an ever new joy to the author, and he finds it more and more juicy to plunge into it. Therefore it is most proper that this expression in words is taking place, and thereby the dearest is being declared as the 'Dearest'. It is like standing on the pinnacle and embracing the whole universe,

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stretching your two arms and singing the glory of Truth, along with the skies, the wind; and, the whole earth joining you in that celebration. II 13 II

So, sirs, you need not give me the credit that I disclosed some most mysterious things. For me, all this writing has happened in the light of Pure Consciousness which is in my blood and soul, in my breath and my whole existence. Everywhere that Divine light is ruling, and, whatever service It takes from me, that is immediately offered at Its feet. That Truth is my God, my Guru, my Master and I am the servant; thus, pure light is offering its service to pure light. II 14 II

Now, if you ask how I can talk in terms of 'I', 'me' – this is the answer. In the first stage of spiritual journey, all conditioned, subjective, psychological 'me' was dissolved. Then one felt a one-ness with the universe in the second stage, and a complete eradication of 'ignorance'. So now, in the third stage, even conceptually too, ignorance is not present anywhere. But, friends, as long as this life goes on, 'I' am the servant; yet, this 'I' is not the earlier subjective, psychological 'knot' wrongly woven into my consciousness. This 'I' is the ultimate Truth, and yet service to the Guru goes on. And the words 'I', 'me' etc. point out to Truth, and yet It does not reduce Itself to any fragmentation. So, 'I' am all, 'I' am one and many, and in my pure being 'I' am 'not' – 'I' am no-'thing' – also. This is the ever blazing Truth, and that is 'Me', and also the world, at the same time. Thus, I being omnisciently present everywhere, then, who can hide from whom? And where can I hide when all is 'me'? So, I alone am everywhere, in front of every-one, and, inside and outside of every one. II 15 II

Now, if this is the fact, is it necessary and is it possible that I have to uncover some secret Truth to myself – i.e. to the omnipresent Truth? Or, if I keep silent, is It going to be non-available to me? Because, now, the Truth is 'me', everything is 'me'; all mysteries have opened doors to me and are right here in my pocket. So, all the hide and seek, all the talking and silence are over. II 16 II

So, even if, I am using all my word power, my 'silence' never breaks. My very existence is the mother of all silences and all words. I am the silence of silence. It is like drawing the picture of a crocodile or fish on the surface of flowing water. While you are drawing the picture, it will get washed off by the flowing water. In the same way, I utter something and that gets swallowed up into the 'nothing-ness' of Vast Eternity. II 17 II

That is why the ten Upnishads also cannot go beyond a certain limit when describing the Pure Truth and, watching their plight, Pure 'Wisdom' Itself has decided now to drown Itself in 'this creation' of mine, and to stay put here, to guide the coming generations of seekers. Thus, now, for the new ages that will follow, this Amrutānubhav will be sufficient to guide you and solve all your queries on your way to the pinnacle of the spiritual journey, especially for those who have climbed sufficiently high and are nearing the ultimate Wisdom. II 18 II

Dnyānadev, therefore, with modesty and yet with great confidence declares that this poetically philosophic creation of his, is rich in every-way – (i) in the depth of its meaning; (ii) in guiding serious and advanced seekers; (iii) in language and poetry; (iv) in keeping the reader glued to it and making his enquiry go deeper. (v) The Book itself acts as the Guru for those who have not been fortunate to come across a true enlightened Master in person; and (vi) It is also capable of guiding those who are ready to create a mind-set to sustain all the mysteries that will open

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up through the study of this great work, and (vii) also in taking them to the highest peak of their inner quest.

Thus, this rich creation of mine, says Dnyānadev, will make the true student of this work, a 'Jeevanmukta' i.e. enjoying unconditional, total freedom in this very life. This is a declaration as well as a blessing given by the author.

The word, of course, used by him is 'Sevuni - सेवुनि ' which means not just 'sip' the nectar contained herein, but it basically means to 'serve' this creation of Dnyānadev. Just as a true devotee serves his God and, a true disciple serves his Gurudev, so also, 'Sevuni' involves 'Sevā - सेवा ' or devotion and service. That has to be the reader's attitude – not of an 'enjoyer' towards object of enjoyment, nor of a 'curious' person about some 'gossipy' information, nor of a 'trekker' about some peak which will add to his own glory as a trekker – but only of the true, grateful and 'one-pointedly dedicated' servant, who enjoys serving his God not 'for' anything, not even for a word of 'thanks'. One, who 'serves' The Book, will be 'served' with the dinner of Divine Amrut (Nectar) of Truth. II 19 II

Freedom from bondage is, of course, very dear to all, and any scripture describing 'man's total freedom from Avidyā (Māyā), from sorrow and from misery is, of course, interesting especially when written by an actually aware and enlightened person of wisdom and word-power – both together residing in him. But, Dnyānadev – who has been an emblem of wisdom, compassion, actual experience of total non-dual existence in Truth and yet of total humility, he is still openly and confidently describing his this work as 'such an incomparably sweet creation, that even the real 'Amrut' (Nectar) which was discovered through the churning of the milky ocean, will also feel a lust for this poetic work'. That 'Amrut' too, will have an experience of watering its mouth because, it will be most eager to drink this 'Amrut' of real experience of Truth and Bliss. II 20 II

Owis 21 to 31

Now, in 3 similes Dnyānadev explains how this poetry – combined with ultimate mysteries about Truth – is incomparably of the highest calibre. He says, if I have the blazing eye of the sun, will I ever give existence to a 'night' in which, daily, the moon grows bigger; and will I care to even mention that on the full moon night, she looks the brightest? My dear friend, the moon and the dark night and the extra glory of the full moon – all these things do not even exist in front of the unlimited glare of the sun; forget about the sun mentioning their specialities. II 21 II

A girl with youth is beautiful, no doubt; but can her simple young look ever match her own overflowing beauty – that comes out with all its passion and energy when she is in the embrace of her dearest lover? That moment even she cannot control the overflowing passion of her youth. II 22 II

Trees look fresh and nice but their branches literally kiss the skies with the advent of spring and, their full bloom of 'flowers and fruits' really shows off all their wealth. II 23 II

In the same overflowing and unbounded passion of the pure experience of non-dual Truth, I Dnyānadev, have served this poetic dinner for all saints and sincere seekers of Truth with utmost and immortal joy of actual experience of union with the Lord – the Truth – which is truly over-whelming as mentioned in owis 21,21 & 23. May all of you enjoy it and get the actual FEEL of Truth. II 24 II

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And this, I have been able to open up and put forth in such simple and Loving style, that persons of all levels of consciousness, can learn and progress through a study of this – whether they are caged up in their ego-personality-बद्ध (Baddha), whether they have some passion awakened to free themselves-मुमुक्षु (Mumukshu), and also those who have actually tasted freedom – i.e. emancipation-मुक्त (Mukta). These differences in their progress are there, only as long as people have not studied this nectary writing of mine, and not actually tasted the juicy Truth contained in this work of mine. Dnyānadev – the ultimate disciple with all his humbleness also is compelled to make this declaration because, THIS IS the TRUTH, that his work HAS tremendous power to take along people of all levels of consciousness and, (as said earlier), all of them can 'serve' this one creation, taking it to be the Guru Himself. If they serve, actually giving their mind, heart, brain and all their energies and entire life to It, they won't remain in the bondage of 'me'-ness. The thought-dominated psychological world can no more imprison them. II 25 II

This work, will take them all, in its embrace; just as the Gangā when flowing towards the sea, assimilates all small streams and even dirty waters that flow into her and mingle entirely in her waters; or, just as darkness coming to meet the sun never remains darkness but is swallowed up by the sunlight. II 26 II

Upper and lower grades of gold can be differentiated only so long as the philosopher's stone परीस (Parees) does not touch them. With its magical touch, all of them become gold of the highest quality. II 27 II

Exactly in the same way, if my human friends from all walks of life and of all levels of consciousness come with sincerity and enter this Temple of Wisdom called Amrutānubhav, and go into its innermost chamber, then they all will be 'Truth Itself ', just as all streams, rivulets and rivers small or big, once having entered into the ocean, are none other than the ocean. II 28 II

Just as the sound 'ॐ ' (Om) when sung, gives us the credit of having uttered all 50 letters of the Sanskrit alphabets,(another meaning of this simile – ' just as the vowel 'a' –('अ') is added to every Sanskrit alphabet to make it complete'), in the same way, this universe is nothing but Truth – Lord Shiva manifested and enjoying His Shakti – and you will actually experience that, 'YOU all are THAT'; if you give your entire being to the study of this one work – Amrutānubhav. II 29 II

There is only one non-dual, whole Truth; and Life is a wholeness, a non-fragmentary unitary, movement of wholeness, timelessly going on from nowhere to nowhere, in its own self-resplendent glory of Truth, Love and Wisdom. Hence, raise only one finger of yours and say all Life is only Shiva, and all LIFE is the deluge of His immense Love for Himself – Just one, undivided, unfathomable one principle:– TRUTH! SHIVA! GURUDEV!! II 30 II

Therefore, I Dnyānadev, invite you all, to celebrate my total non-duality because, like the original Amrut which came through the churning of the milky ocean, this Divine immortal experiential Nectar (अनुभव-अमृत) has come up in the golden jar of this book called Amrutānubhav (अमृतानुभव), through the churning of the 'ocean of all my experience as well as my rich and mystical word power'. The whole universe is dancing in that non-dualistic joy, drinking at the fountain of one-ness with the Lord, and celebrating with me. May everyone join this celebration; may 'festivity itself 'join this festival and, may there be actual Experience as well as Joy in the ultimate immortal and eternal immensity of PURE BLISS. II 31 II

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Epilogue . . . . .

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An Epilogue

On 28th February 2015, I was suddenly and deeply inspired to write 'something' in English, on Dnyānadev's Amrutānubhav. This was a vivid feeling – a deep stir as it were – and I started writing. Since the whole subject is quite deep, I was forced to write many things in great detail. The 'writing journey' went on continuously for 65 days in spite of many 'happenings' and 'stirs' on the empirical front of the day to day life. The journey was completed and the commentary on the last owi was written at 2 p.m. on 6th May 2015. The patience, strength and the word power was showered from 'above'. So, if the book is inspiring, instructive, and educative, that is because the Shakti was 'Theirs' – (if you find it difficult, give more time, energy and more readings till you grasp it.) Whether the 'receiving end' (you and me) is sufficient or not, does not matter; because, even a drop of Nectar makes one immortal; here a bowlful is in our hands! Let us take it in, and enjoy it for a lifetime.

1. Oh dear darling friends
   Come on to sip the nectar of my experience
   Please don't waste your valuable life
   In egoistic gains and bodily convenience; || 1 ||
2. Body is there for you
   Only to remain fit and enjoy this nectar;
   Your mind is there for you
   To surrender at this austerely pious altar; || 2 ||
3. The altar is of piety, austerity
   And non-dual Love of God;
   Can you live in that dimension,
   Crossing each and every odd? || 3 ||
4. Enough you have wandered
   Through jungles and grasslands of words;
   Don't go on repeating your chatter
   From morning till night, like the birds || 4 ||
5. Just stop that and listen
   With utmost care and passion;
   Just one moment of mental silence
   And see, how it frees you from all obsession || 5 ||
6. Go on adding the flowers of such moments
   Offer a full garland at the feet of your Master;
   Don't waste time, drop your 'me'ness
   Hurry up dear, do it faster. || 6 ||
7. Many give me lofty promises
   And say, " To 'this' they will give their life",
   But no one wants to drop his 'me'
   They don't, it seems, want to end their strife || 7 ||

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8. Some are lured by earthly success
Some oppose Truth and its very Presence
Some prefer living in a flock, and harness-
-Only those patterns, and are drowned therein, hence || 8 ||

9. If you – at least one of you – steps out –
And observes the whole process for a while,
Listens 'without a listener' – to what is said out,
You will certainly change forever, your 'this' life style || 9 ||

10. The old 'me' will drop, and now –
No new 'me' to come up;
O dear friends, have courage, don't give up
Come on; don't waste time, just hurry up. || 10 ||

11. Whatever mental qualities you lack,
To complement your journey to Truth
Can be built up while you walk the track
But don't now choose the old rut full of untruth. || 11 ||

12. Then this first step will be the last step
What more do we need, dear?
Your passion, your urge itself will help
And you will be rid of all desire, all fear. || 12 ||

13. Padmameerā enjoys walking with Dnyānadev
Now no other itinerary does she have,
With No hurdles to cross, no fetters to carry
She feels LOVE blossomed in Its fullest glory. || 13 ||

JAY GURYDEV

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THE FLYING CARPET

A Journey through Dnyānadev's

AMRUTĀNUBHAV

When enlightenment occurs, the 'Carpet' starts flying.

Until then it was lying on the horizontal earthly level.

Now, after we take the Quantum Leap with the help of the SADGURU,

Something triggers in our consciousness and

We start flying while still sitting on the Carpet.

Life has now transcended beyond all human encircling.

Life does not come to a standstill.

In fact enlightenment really brings LIFE;

It starts LIFE beyond space, time and causation.

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